



The Improvement Era

October 1907

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A



"Destiny Meets Reality"

"Destiny Meets Reality" is the theme for the 1964 Homecoming at Brigham Young University, Oct. 29-31. It was chosen by the students who realized, upon returning to the beautiful campus, that the greatness of BYU which had been predicted and hoped for by generations of students already had arrived.

What makes a university great? Many things, but among them are high quality students, a well trained faculty, well equipped campus and a certain spirit or character which makes that university unique.

BYU students are in demand because of superior education of mind, body, and spirit in an ideal social climate. The dedicated faculty members have been trained in 100 universities and colleges. The beautiful new campus with more than 100 major, permanent buildings, has finest classrooms and laboratories, million-volume library, a great fine arts center, all steel stadium, spacious fieldhouse and one of the largest union buildings in the nation. But in addition to all these advantages of a big university, BYU offers all the friendliness of a small college.

BRIGHAM YOUNG UNIVERSITY

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HOMECOMING SCHEDULE

THURSDAY, OCTOBER 29

10 a.m., assembly.
6:30 p.m., queen's banquet.

FRIDAY, OCTOBER 30

7 p.m., big name concert.
12 noon, judging house decorations.
9 p.m., Homecoming dance.

SATURDAY, OCTOBER 31

9:30 a.m., parade downtown.
11:30 a.m., class reunions.
1:30 p.m., football game, BYU vs. Utah State University.
4:30 p.m., alumni reception.
6 p.m., alumni banquet.
8:30 p.m., Fieldhouse Frolics.

SUNDAY, NOVEMBER 1

7 p.m., fireside, Fieldhouse.

Exploring the Universe

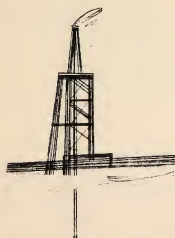
By Dr. Franklin S. Harris Jr.

MANY SCIENTIFIC JOURNALS

The latest edition of *World List of Scientific Periodicals* gives the titles of over 60,000 different journals which have been published.

GO DEEP FOR OIL

There are a few oil fields which are producing from depths of 15,000 to 22,000 feet. An assessment of the world's petroleum resources by Ira H. Cram points out that the greatest volume of sediments in the world's deep hunting grounds occur in the Gulf Coast province of the United States and the Persian Gulf province of the Near East. Technically it is possible to go as deep as 30,000 feet for oil.



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Information on reservations for housing accommodations while attending the World's Fair may be obtained by contacting Ernest H. Wiemer, LDS World's Fair Housing Center, 84-52 63rd Avenue, Rego Park, New York 11379.

COVER NOTE

Canyon del Muerto (Canyon of the Dead One) in the beautiful southwest, made even more colorful by the changing leaves of autumn, is the setting for this month's cover. The photographer is Wayne Davis.

Cover Lithographed in full color by Deseret News Press

Hillcrest High School, Salt Lake City. Architects, Bruce J. McDermott and Associates; General Contractor, Christiansen Brothers Inc.; Masonry Contractor, H. L. Ashton and Sons.



First choice for fine schools—Gladding, McBean Face Brick



Woodstock Elementary School, Salt Lake City. Architects, Cannon and Mullen; General Contractor, Johannessen Construction Co.; Masonry Contractor, H. L. Ashton and Sons.

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The photos show two Salt Lake City schools built with Gladding, McBean Face Brick. Walls of the Hillcrest High School (above) are Cameo Rose matt face. For the Woodstock Elementary School (below), Old Gold smooth face was used in original construction. More is being used in current remodeling by General Contractor W. J. Dean Sons and Masonry Contractor Mullinger and Klungervick.

As municipalities throughout the West have discovered, it pays to specify Gladding, McBean Face Brick. Precision manufacturing with steel dies assures brick that always lays and looks the way it should. And INTERPACE offers a wide range of shapes, sizes, colors and textures, always competitively priced.



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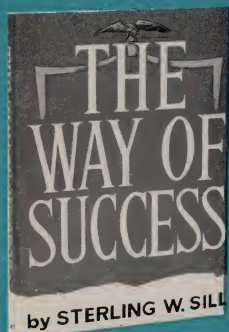
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2. THREE DAYS IN THE HOLY CITY ZION

by H. O. Ruf



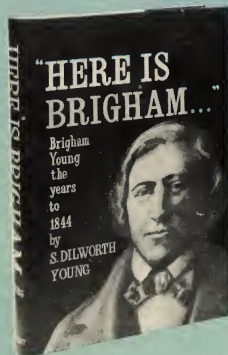
This most uncommon and highly interesting book contains both a fictional episode out of the future and a doctrinal view of conditions that will exist in the Holy City of Zion, Jackson County, Missouri.

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3. "HERE IS BRIGHAM . . ."

BRIGHAM YOUNG, THE YEARS TO 1844

by S. Dilworth Young

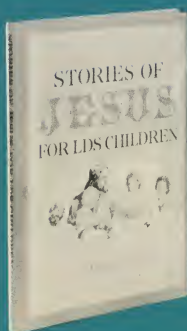


Filled with maps and drawings never before published, this new biography brings to life many heretofore unknown facts and details from the early life of Brigham Young . . . including photographic excerpts from his personal diary.

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4. STORIES OF JESUS FOR LDS CHILDREN

by Jane Lund



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8 BOOKS TO ENRICH YOUR

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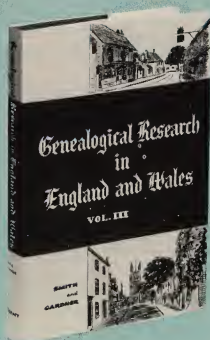


Newly revised and with color added to every page, the Mormon Story is now available in six languages: English, Spanish, French, Norwegian, Finnish and German.

English \$2.95
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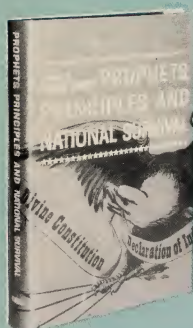


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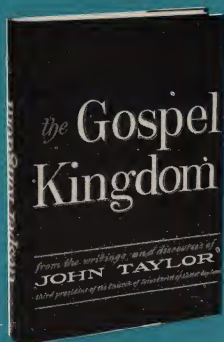


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Letters and Reports



MEDALLION GIRLS HONORED

Among young women of the Church who have received the Gold Medallion award for earning seven consecutive Individual Awards are girls in Idaho, Utah, and California.

In the Santa Clara Ward, Willamette Stake (California), five girls received the honor at the same time. They are, l. to r., Linda Stout, Judy Kay Saum, Doretta Roderick, Patricia Noble, and Alice Powell.

Utah State University sophomore Jacqueline Asay received the award recently in the Orem (Utah) 11th Ward, Sharon Stake. And in Jerome, Idaho, First Ward (Gooding Stake) members Gayle Hall and Sylvia Hendrickson were honored for their faithfulness and consistency in church activity by being presented the Medallion award.

EAGLES GROW IN SOUTHWEST

Three new Eagle Scouts in the Tempe First Ward, Tempe (Arizona) Stake, stopped for a picture with three of the leaders who urged them onward in scouting achievement. They are, l. to r., Bishop Daniel O. Robinson; Eagle Scouts Lee Terry, John Lane, and H. David Fuller; Glen Horning, Explorer adviser; and Dale Markham, Explorer committeeman.

Also from the Southwest, John Verschoor IV, Wellton Ward, Yuma (Arizona) Stake, set a good example by becoming the first Eagle Scout in his ward and the first LDS Eagle in the Desert Trails council. He has been patrol leader, assistant patrol leader, senior patrol leader, and is now post secretary.



DUTY REWARDS YOUNG MEN

Five boys in the Long Beach, California, Fourth Ward (Long Beach Stake) shared the pleasure of receiving the Duty to God award recently. The boys, who are all active Explorers, received the award at the same Sacrament meeting. They are, l. to r., David Abbott, Robert Boies, Jr., Gary Hunsaker, Kenneth Moore, and Wayne Van Horn. Their leaders include, second row, l. to r., Stake President Francis M. Zimmerman, Bishop James A. Norman, and Ward YMMIA Superintendent Steve Abbott.

ERA HELPS IN URUGUAY

... I have enjoyed reading the Era during my mission. It has been useful in preparing talks, and we missionaries are

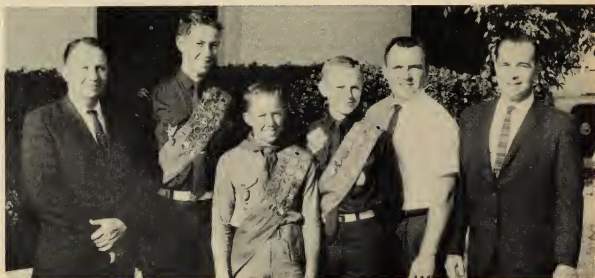
helped to have the Spirit with us. We all treasure the conference talks of the church leaders; we studied them in gospel class.

Elder Calvin Cottrell
Uruguayan Mission

THE ERA "IST EIN DEUTSCHER MISSIONAR"

I am sending a short letter of appreciation for your dedication in helping us as Saints to be better informed in the activities of the Church of Jesus Christ. Your material is not only informative, but instructive and inspirational as well, and very valuable in my missionary work here in Berlin.

Elder Timothy Brosnahan
1 Berlin 31,
Jenaer Strasse 17



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The Church Moves On

JULY 1964

26 The 35th Anniversary broadcast of "Music and the Spoken Word," the radio program of the Salt Lake Tabernacle Choir, was broadcast from the Texas Pavilion Music Hall at the New York World's Fair. Here choir members received two gold records from Columbia Records for their best-selling records, "The Lord's Prayer" and "The Messiah."

27 Several thousand people were in attendance at this evening's dress rehearsal of *America's Witness for Christ* at the Hill Cumorah in upstate New York. Members of the Salt Lake Tabernacle Choir were in attendance here. Racial disturbances had caused the rescheduling of their concert in nearby Rochester.

28 *America's Witness for Christ*, the sacred Book of Mormon pageant, presented its first performance of the season tonight at the Hill Cumorah.

The Salt Lake Tabernacle Choir presented its concert at Rochester, New York.

29 The Salt Lake Tabernacle Choir concert was given at Cleveland, Ohio. Members of the group made a side trip to nearby Kirtland, visiting the old temple there.

Another performance of the pageant was presented at the Hill Cumorah.

30 Almost twenty-four thousand concert-goers heard the Salt Lake Tabernacle Choir this evening in Milwaukee.

The third performance of the annual pageant at the Hill Cumorah was presented.

31 The final performance of this year's concert tour of the Salt Lake Tabernacle Choir was presented at Minneapolis.

The pageant was again given before an appreciative audience at the Hill Cumorah this evening.

AUGUST 1964

1 The final performance of this year's *America's Witness for Christ* was presented at the Hill Cumorah. An estimated 182,000 saw the performances this year. Recorded musical accompaniment for the pageant presentation was made by the 80-piece Utah Symphony, the combined choirs of Brigham Young University, and the Salt Lake Tabernacle Choir.

"The Choir has never reached such heights before," said Director Richard P. Condie as the Tabernacle Choir returned home. "Never have we had such a rigorous tour vocally."

2 President David O. McKay met with the presidencies of the twenty-six states of the Oakland Temple District at the East Bay Interstake Center to discuss

(Continued on page 856)



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Traffic, Transportation, and Serenity



THESE TIMES

By Dr. G. Homer Durham
President, Arizona State University, Tempe

Welcome back to the routines of civilization, all who have survived the frenzy of summer vacations!

A cartoon in a large American metropolitan newspaper shows a family in a sports car. As they speed towards sunshine and a lake, a billboard comes into view. It proclaims in large letters:

"HURRY! HURRY!
GET YOUR REST!"

The sign then goes on to advertise "two weeks relaxation in two days at beautiful Lake Frantic . . . 5 second suntan . . . a fish a minute . . . jet-propelled golf carts . . . 18 holes . . . 18 minutes. . ."

A national network in July devoted an hour to traffic problems around the world: Tokyo, Paris, London, New York, Los Angeles, Buenos Aires. Most of the scenes looked like rush hour on the Merrit Parkway, Massachusetts Turnpike, Garden State Freeway, Santa Ana Freeway, and other familiar places. Population and traffic explosions are upon us.

It has been said that by 1980 traffic may even triple. The Los Angeles metropolitan transit area is considering the expenditure of from 5 to 8 billion dollars in expanding its present systems of freeways. The public expenditure required to

meet the expanding interests of individuals driving automobiles, present trends continuing, may soon reach, then surpass, the costs of national defense. The costs will not only be for freeways. We must also cope with the air pollution spouted from millions of racing exhausts. Anti-automobile societies may soon be organized which will see in the product of Henry Ford's ingenuity, a threat to the American, Canadian, British, French, German, Japanese, and other ways of life, greater perhaps than that of communism, socialism, fluoridation, or the nuclear holocaust. The automobile, and man's individualism, may yet be viewed as the means of piling up bigger and bigger federal, state, and local budgets, as, meanwhile, the threat of air pollution runs amok. Stranger things have happened in the history and life of man.

What shall we do with traffic and transportation?

The older, pre-auto urban centers like Boston, New York, London, and Chicago had their subways and elevated railways. In America the elevated railways have disappeared with the horses. The subways are not prospering. Planners talk of "new and effective means of mass transit." But people buy more auto-

mobiles, two, three, or more to a family as urban living makes its demands for transportation.

The serenity formerly sought in the summer vacation, the release from traffic's turmoil, going to and from work, school, church, are no longer enjoyed. Most of us get in one of the family cars and drive faster and deeper into heavier traffic. Southern California, Washington DC, metropolitan New York ("New York is a Summer Festival"—a traffic festival except, strangely and quietly, for a few hours on Sunday mornings), are cases in point. The escape to Lake Frantic or Tempestuous Beach is by freeway and exhaust fumes. Where are the blue sky, the goldenrod, the odor of scented pines? Answer: the same place as the office, the field, factory, school, job, or civic duty—near the new freeway. In the United States eighty percent of us gain our bread via the automobile. We are born, educated, and married, raise families, visit, go through life and to the Great Beyond in automobiles, in urban and suburban surroundings. By 1980 it will be ninety percent. And the other ten percent, on Indian reservations, in wilderness areas, national parks and forests, and isolated farms, then as now, will also live by the automobile.

City planners, traffic engineers, urban philosophers, city zoning commissions were deeply engrossed in the problem a few decades ago. Garden cities were proposed. Decentralization of industry and everything else was advocated.

These civic voices have not been silent. But they are no longer heard, perhaps, because everyone is going somewhere, listening to the car radio while getting there. Instead, the current approach and demand from *vox populi* seem to be the demand for more and better highways, thruways, limited access expressways, and, of course, the more expensive freeways.

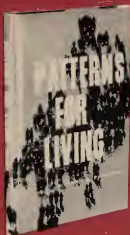
These developments will have to come. But more of us need to catch a vision of new designs for urban civilization. At present, most of us are merely superimposing better highways and expressways on the existing city-town-and-country pattern. Our ideas of urban design have not caught up with the facts of urbanization and urban trans-

(Continued on page 858)

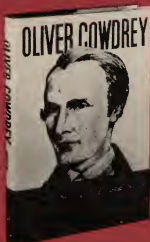
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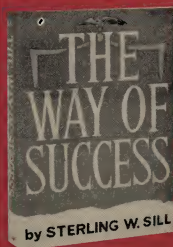
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THE BOOKS CLUB SELECTION FOR OCTOBER

7. THE WAY OF SUCCESS

by Sterling W. Sill

Just off the press, this outstanding new book by Elder Sill literally outlines the way of success for its readers. \$3.50



My Faith in Youth... and in Clean Literature

I have a great confidence in the young people of today. It is true, we hear occasionally of some of them who fall below the standards of the Church, but they are a very small minority. The great majority of our young folk love the truth and are filled with the desire to maintain the standards. I have confidence in them. What a joy it is to labor with them! There is no greater happiness in this life than the privilege of teachers and officers and leading men in the Church to have the influence and companionship of our young folk.

If we ask the youth to do anything, the great majority will respond willingly and happily, and I rejoice in their willingness to serve the Lord in any capacity, not only in the MIA, but also in Sunday School, and in the civic and educational activities. They are just as responsive and just as eager for truth as people in the Church ever were. I say the Lord bless them. The Lord bless you boys and girls and you men and women who have the responsibility of sending literature to them or assigning them in Mutual and other places.

You know, a good book or a fine magazine is like

a good companion in that only good comes from the association. Such publications furnish opportunities for young people to "meet" the leading teachers and the best men and women in the world and of the Church. Youth is the time to choose that companionship. Much that is memorized in youth is retained throughout life. To have a good book and to make that good book a companion is to enrich one's soul, not only for the present but all during one's experiences and public appearances in life.

I remember hauling straw from Huntsville to Ogden. In those days, it took two hours and a half, and I always had a little book by my side, and used some of that two and a half hours to memorize quotations from it. Today I use some of those quotations, memorized eighty years ago, and some of those companions are still by my side. Youth cannot be better employed than to have the companionship of Shakespeare, Scott, Tennyson, and all of our best American writers. What I think of books is just what I think of companions, and I love them.

But Latter-day Saint homes are being challenged today in nearly every field of human activity. The

forces of evil are intent upon destroying the faith and preventing the church activity of not only the youth, but of parents as well.

Books as companions should be chosen wisely; as a man may be judged by the company he keeps, so his leanings for the high and best or the low and vulgar in life are indicated by the kind of books he reads. "Evil communications corrupt good manners," and vile literature debases the soul.

One of the avenues of destruction, and one that is most effective, is improper and harmful reading matter with alluring but sinful and highly objectionable pictures. Today the newsstands are flooded with magazines that never should enter a Latter-day Saint home.

I note with pleasure that The Improvement Era is the Mutual Improvement Associations' reading course for the 1964-65 MIA year. I heartily endorse this idea. Every family might well make it a part of their regular family reading.

Reading is so much a part of modern life, and its effect so far-reaching, that anything that we can do to encourage and develop proper reading habits is bound to be helpful to the people and to the Church.

QUESTION: *"It is frequently stated that there was a complete apostasy from the gospel throughout the entire world following the death of our Savior and his Apostles. It seems*

ANSWER: There has never been a time from the beginning when the influence of the Spirit of the Lord has not been active on the face of the earth. Our Eternal Father has never surrendered the human family completely to the power and influence of Satan. It is true that the time came when there was no one left in mortal life with authority to organize and set in order the kingdom of God. However, there never has been a time when the inhabitants have been entirely subject to Lucifer and his followers without some means of inspiration.

During the dark period after the death of all but one of the Apostles and their rightful successors holding the divine authority, there was no person on the earth who was authorized to restore the Holy Priesthood. Nevertheless, during these dark years there were many righteous persons endeavoring to keep the commandments of the Lord to the best of their ability and understanding. Mormon in writing to his son Moroni made this enlightening statement:

"For behold, the Spirit of Christ is given to every man, that he may know good from evil; wherefore, I show unto you the way to judge; for every thing

YOUR QUES- TION



ANSWERED BY
**JOSEPH
FIELDING
SMITH**
PRESIDENT OF
THE COUNCIL
OF THE TWELVE

if this is literally true, that the inhabitants of the world were left entirely to the enticing influence of Satan and his followers. Will you please enlighten us on this point?"

which inviteth to do good, and to persuade to believe in Christ, is sent forth by the power and gift of Christ; wherefore ye may know with a perfect knowledge it is of God." (Moroni 7:16.)

This must have been true even in the dark days of universal departure from the way of eternal life. However, after false teachings and organizations had been introduced, the time came when the pure gospel of Jesus was not found among men on the earth; false ordinances and doctrine had been substituted for the divine truth in all parts of the earth; and the Holy Priesthood had been replaced by false creeds and a spuri-

ous order of priesthood. This does not argue or prove that the influence of the Lord had disappeared and that the earth had been surrendered entirely to Satan. In the Doctrine and Covenants we have this divine revelation given by the Prophet Joseph Smith:

"Thus saith the Lord; for I am God, and have sent mine Only Begotten Son into the world for the redemption of the world, and have decreed that he that receiveth him shall be saved, and he that receiveth him not shall be damned—

"And they have done unto the Son of Man even as they listed; and he has taken his power on the right hand of his glory, and now reigneth in the heavens, and will reign till he descends on the earth to put all enemies under his feet, which time is nigh at hand—

"I, the Lord God, have spoken it; but the hour and the day no man knoweth, neither the angels in heaven, nor shall they know until he comes.

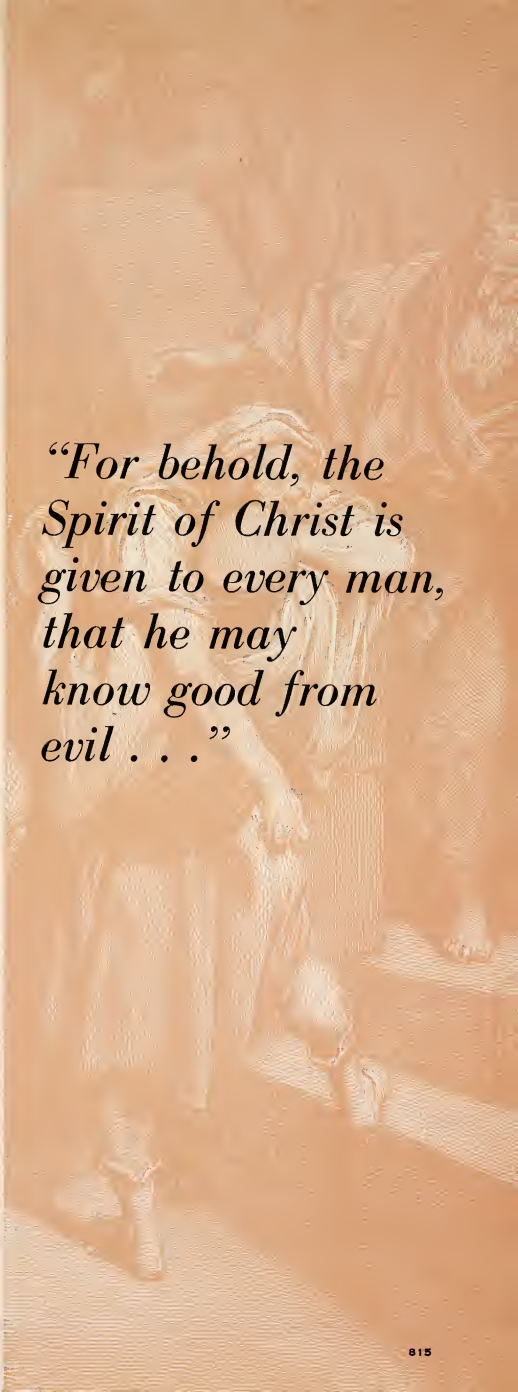
"Wherefore, I will that all men shall repent, for all are under sin, except those which I have reserved unto myself, holy men that ye know not of." (D&C 49:5-8.)

There are several important prophets who were granted the privilege of remaining on the earth. John the Revelator was one of these, and in the Doctrine and Covenants, section seven, is an account of this. Elijah evidently was another, for no living soul could have received the resurrection until after our Redeemer had opened the graves. The scriptural inference is that Moses also was translated as was Alma. In the case of Alma we read in the book of Alma the following:

"And when Alma had done this he departed out of the land of Zarahemla, as if to go into the land of Melek. And it came to pass that he was never heard of more; as to his death or burial we know not of.

"Behold, this we know, that he was a righteous man; and the saying went abroad in the church that he was taken up by the Spirit, or buried by the hand of the Lord, even as Moses. But behold, the scriptures saith the Lord took Moses unto himself; and we suppose that he has also received Alma in the spirit, unto himself; therefore, for this cause we know nothing concerning his death and burial." (Alma 45:18-19.)

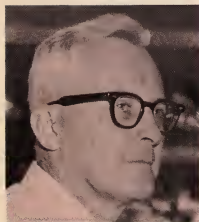
It is a very reasonable thought to believe that both Moses and Alma, like Elijah and John, were translated to accomplish some work which the Lord had in store for them at some future day.



"For behold, the Spirit of Christ is given to every man, that he may know good from evil . . ."

SINCE CUMORAH

NEW VOICES FROM THE DUST



BY HUGH NIBLEY, PH.D.

PROFESSOR OF HISTORY AND RELIGION,
BRIGHAM YOUNG UNIVERSITY

Editors of the *Era* take great pleasure in welcoming Dr. Hugh Nibley back to these pages. His fertile mind and gifted pen have contributed much of deep significance and lasting value through *Era* pages over the past two decades. Brother Nibley is well qualified to write the current series, *Since Cumorah*. Trained primarily in classics, he has, since joining the staff of Brigham Young University some eighteen years ago, gravitated into the field of religion, which is at present his principal academic concern. While a visiting professor at the University of California in Berkeley in 1959-60 he did intensive work in Egyptian and Coptic and has recently published a study on the newly discovered Coptic Christian writings in *Vigileae Christianae*. He holds bachelor of arts and doctorate of philosophy degrees from the University of California. He has also had long articles on Classic and Semitic subjects appear in the *Classic Journal*, the *Western Political Quarterly*, the *Jewish Quarterly Review*, *Western Speech*, *Church History*, and the *Revue de Qumran*.

Introduction: A clear and complete survey of newly discovered Jewish and Christian manuscript treasures would have to run into thousands of pages. To present the same material in a moderate compass and at the same time do it justice is as hopeless a task as trying to sketch Bryce Canyon by moonlight. Should one try for the details? One quickly discovers the folly of that. But on the other hand, to omit the vast intricacy of the scene is to miss the peculiar and essential quality of it. Yet we cannot simply walk off without comment, for what we are beholding is of immense significance.

The purpose of the somewhat labored pages that follow is to lead up to better things by giving the reader some idea of what we are

dealing with, of the scope and nature of the writings that are now being read with wonder and amazement by students of religion, and of the strange doctrine and baffling problems they present. The rather tedious preliminary survey that follows cannot be avoided: One cannot enjoy the pageant that follows without a program, no matter how dull the program itself may be. If the reader is somewhat bemused at the outset, he should bear in mind that all the scholars are more or less floundering around today in the rising flood of parchments and papyri that has caught everyone by surprise. If we cannot swim or wade in these waters, we can at least venture down to the shore line to see what all the excitement is about.

The time has come for Latter-day Saints to turn their attention to those ancient Jewish and Christian documents the discovery of which in recent years, and especially since World War II, has brought about a radical reappraisal of all established views about the nature of the two religions and their scriptures. The significance of these findings can best be demonstrated by reference to a number of propositions set forth in the Book of Mormon, the first of which we take from the thirteenth chapter of 1 Nephi. Of these, proposition number one is that the Bible has come down to the world in a mutilated form:

“... for behold, they have taken away from the gospel of the Lamb many parts which are plain and most

precious; and also many covenants of the Lord have they taken away. . . .

"... because of these things which are taken away out of the gospel of the Lamb, an exceeding great many do stumble. . . ." (1 Nephi 13:26, 29.)

Proposition number two is that the Lord will put an end to this state of things by the bringing forth of more information:

"... I will be merciful unto the Gentiles in that day, inasmuch that I will bring forth unto them, in mine

point, whether we see in 1 Nephi 13 reference to the Bible and the Book of Mormon only or to yet more records to come (as is clearly indicated in 14:26), we have at least the clear declaration that certain books and records apart from the Bible are to come forth and change men's view of the Bible itself, because of whose mutilation "an exceeding great many do stumble." (*Ibid.*, 29.)

These two propositions more than anything else set the Christian world in fierce opposition to the restored

on which the Protestants stood as firmly as the Catholics, that the Bible was not only the whole revelation of God to man, but that it could not possibly contain the remotest inkling of an error—the scriptures were inerrant and all-sufficient for our instruction. And here was a book not only put forth as holy scripture, but announcing to the world that the Bible contained "mistakes of men!"

We say it is difficult now to imagine how the Christian world reacted to these propositions because today there is hardly a Christian scholar in the world who does not acknowledge that our Bible in its present state leaves much to be desired and who does not look for improvement from new documentary discoveries.¹ What has brought about this change? Exactly what the Book of Mormon predicted—the coming forth of more books and records. To these we now turn our attention.

The New View of the Old Testament. The change of attitude toward the Old Testament in our day has come suddenly and surprisingly. Up until the present generation the Christian world enjoyed the conviction that it had pretty well taken the measure of the Bible, and that the future could hold little more than an indefinite repetition of familiar sermons and commentaries lubricated by the occasional addition of learnedly specialized and technical footnotes. If the fundamentalists had their "once-for-all" Bible, the higher critics were no less satisfied that their own interpretations were definitive. In the same year (1889) in which Westcott and Hort issued the first edition of what they fondly entitled "The New Testament in the Original Greek," thereby serving notice that the most formidable of all textual problems had been solved, "Robertson Smith expressed his belief that . . . nothing of vital importance for the study of the Old



Some of the discoveries of ancient records in the Near East were made by desert people such as this Arab pictured with his donkey and little band of sheep.

own power, much of my gospel, which shall be plain and precious. . . ." (*Ibid.*, 34.)

This knowledge is to be imparted by written documents, including some of the writings of Nephi's own descendants, "hid up to come forth unto the Gentiles." (*Ibid.*, 35.) But aside from them we are told of "other books . . . these last records" (39-40, both in the plural) which are to come forth to and circulate among the gentiles before their conversion to the gospel. Since it is made very clear throughout the chapter that the gentiles referred to are *not* the Church, it would appear that the books and records which are "seen among the Gentiles" (40) may be other writings besides the Book of Mormon.¹ Not to labor the

gospel from the beginning. Before the Book of Mormon had even come from the press, the headlines of the Rochester *Daily Advertiser* screamed forth the world's first recorded reaction to the mission of the Prophet: "Blasphemy! Book of Mormon, Alias the Golden Bible!"² No blasphemy could compare with that of declaring that there could be other scriptures besides the Bible, unless it was the declaration on the title page of the Book of Mormon that the revealed Word of God might contain "the mistakes of men." It is difficult for us today to imagine the shock and horror with which these two propositions were received by the Christian world.³ Since the days of Saint Augustine it had been the cornerstone of the Christian faith,

Testament remained uncertain."⁹ As in so many other fields, the neat and easy rule of evolution, the greatest of time and work-savers, explained everything: "Owing until recently to the lack of any real control of their views from external sources, biblical scholars have been forced to construct their systems in a historical vacuum," Professor Albright reminds us, and since they lacked solid information, "to redeem their constructions from pure subjectivity the ablest of them were forced to em-

the great discoveries of our time were heralded by impressive preliminary rumblings. In 1886, according to Eduard Meyer "not a single document existed to attest the authenticity of the Old Testament as history." A year later the Amarna Tablets, a whole library of correspondence between the kings of Egypt and the princes of Palestine and Syria in the days of the Patriarchs, came forth.¹⁰ But the great and revolutionary discoveries came with the finding of two other libraries,



The valuable Pyramid Texts were discovered at Gizeh near ancient Memphis in Egypt.

ploy some philosophical scheme as a frame of reference." That was where evolution came in, a "unilateral evolution from the materialistic, sensuous, and disorderly to the spiritual, the ideal, and the orderly," which "formed a bed of Procrustes into which all facts and generalizations had to be fitted."¹¹

The sudden acquisition of vast amounts of solid factual information where only speculation was known before has left many scholars standing at the post: "Though Bible scholars live in an age of unprecedented discovery," Cyrus Gordon notes, "they stand in the shadow of 19th century higher criticism . . . even though archaeology has rendered it untenable."¹²

There is no excuse for this, since

those of Ugarit and Qumran.⁹ The former was first discovered at Ras Shamra ("Fennel Cape" on the Syrian coast) in 1928, but it is still yielding documents, thirty boxes of tablets, "a whole new archive," having been found in 1960.¹⁰ Here is a temple archive from the fourteenth and fifteenth centuries BC, kept by Israel's closest neighbors, the Canaanites. From these records we learn for the first time how close the ancient Hebrews were in culture and religion to those Canaanites and can appreciate the force of Lehi's remark to his sons that the one real difference between their own ancestors and the earlier inhabitants of the land was a moral one: "Do ye suppose that our fathers would have

(Continued on page 820)

SOME IMPORTANT MANUSCRIPT DEPOSITS IN THE OLD WORLD

Knossos, where Sir Arthur Evans in 1900 discovered the library of the Palace of Minos, between 3,000 and 4,000 tablets from the 15th century BC, written in the Minoan Linear Script B. In the 1950's a young British architect, Michael Ventris, deciphered the writing and showed it to be Greek. This has altered the whole picture of ancient Near Eastern civilization and brought the Patriarchs of Israel into contact with people speaking languages related to our own.

Modern Pylos in Messenia, where C. Blegen in 1939 discovered 600 tablets of a Mycenaean palace archive. More tablets were discovered after 1952 when work was resumed after World War II. These tablets, in Linear B script, showed that the Mycenaeans were Greeks, and that Greeks (whose language is often surprisingly close to our own) were busy in the Near East as early as the times of the Patriarchs.

Karatepe where since 1946 have been discovered inscriptions in Phoenician and Hittite, telling how people migrated and founded cities in the century before Lehi.

Constantinople, where in 356 the Emperor Constantius founded the Imperial Library, from which a vast number of ancient mss. came to Europe in 1453ff. The city had a very ancient patriarchal library and many monastic libraries. There, in the library of the Jerusalem Patriarchate, the Greek P. Bryennius in 1872 discovered among many valuable early Christian Apocrypha the only known text of the *Didache*, which describes the organization and function of the church cir. 140 AD.

Boghaz Keui, where beginning in 1906 H. Winckler excavated the royal archives of the Hittites—more than 10,000 cuneiform tablets from the 14th and 13th centuries BC, mostly written in Hittite, a language related to our own. Scholars had formerly maintained that the Hittites, with whom Abraham has intimate dealings in the Old Testament, were either a myth or a scribal mistake—that they never existed!

Ras Shamra (ancient Ugarit), where C. Schaeffer beginning in 1929 brought forth thousands of tablets from a temple archive of the Canaanites going back to the 14th century BC. They are in a language closely related to Hebrew and contain many expressions and concepts that are close to those of the Old Testament, making it possible to solve many Bible mysteries and brightly illuminating certain phases of the early history of Israel. Thirty more boxes of tablets were excavated in 1960.

Qumran and the surrounding area, where since 1947 hundreds of caves have been explored, many of them yielding written documents comprising tens of thousands of fragments and more than 400 separate works. The most valuable of



THE ANCIENT ORIENT

these were written by Jewish sectaries in the first century BC. The remarkable resemblance of their institutions and language to those found among the early Christians has called for a complete re-evaluation of the nature both of early Christianity and of Judaism.

⁸ *Lachish*, where in 1935-6 J. L. Starkey discovered the first of the Lachish Letters, the office files of a military garrison of the time of Lehi. These 18 ostraca (writing on potsherds), written in Hebrew, give eyewitness accounts of the state of things in Palestine just before the fall of Jerusalem.

⁹ *Gizeh* near ancient Memphis, where the *Pyramid Texts* were discovered cut in the walls of tombs and passages of the kings of the V and VI Dynasties of Egypt (2600?-2200 BC). First collected and published by G. Maspero in 1881, they run in K. Sethe's edition to 712 spells and 1,048 pages. These writings are continued with new additions in the *Coffin Texts*, written on the inner sides of non-royal wooden coffins of the IX through XI Dynasties, and published by A. De Buck in 7 volumes. It is now realized that the frequent resemblance of these writings to the literature of Israel is not accidental.

¹⁰ *Tell el-Amarna*, where in 1887 two

hundred cuneiform tablets were dug up by peasants, followed by hundreds of others, many of which were smashed and lost on the way to the dealers. In 1892 F. Petrie discovered the source of the documents, the royal archives of Ikhnotat at Amarna. The available collection consists of 358 cuneiform tablets, being the correspondence, in the Akkadian language (some of the letters are in Hittite), between the Egyptian court and the princes of Palestine and Syria, 1370-1348 BC, during the time of Israel's wanderings in the area.

¹¹ *Hieraconpolis*, a prehistoric capital of Egypt, where in 1898 J. Quibell found a collection of predynastic Palettes containing very ancient ritual and historic texts. Just across the river in 1878 Mariette discovered the remains of a great royal building, and to the north at Thebes where the documents now reproduced in the *Pearl of Great Price* were found was the great library of the Ramessum.

¹² *Elephantine*, where in 1906 A. Cowley and in 1911 E. Sachau discovered the business and law archives of a Jewish community of the fifth century BC. In 1953 more documents were located in Brooklyn,

where they had lain unnoticed in a trunk for 50 years. In our opinion these letters, written in Aramaic to Persian officials and to important Jews in Jerusalem, supply the most valuable single commentary to the Book of Mormon.

¹³ *Serdabit al-Khadim*, ancient mines of the Pharaohs where people from Palestine were employed around 1500 BC and where they left some 30 rock inscriptions behind. These were discovered by Petrie in 1905, with important additions in 1948. They are written with Egyptian symbols but in Canaanitish dialect which has been identified as proto-Hebrew. They show the early Egyptianizing of the Semites and indicate much closer ties between the cultures of Egypt and Israel than have heretofore been conceded.

¹⁴ *Mt. Sinai*, at whose foot the monastery of St. Catherine, K. Tischendorf in 1844 first spotted the manuscript of the Codex Sinaiticus in a wastebasket. The codex, which he finally acquired in 1859, contains valuable early Christian Apocrypha.

¹⁵ *Nineveh*, the third capital of Assyria, where in 1851 A. Layard discovered the huge library of Assurbanipal, founded by Sargon in the 9th century BC. Here was found what was long thought to be the original version of the flood story, and many documents illustrating and confirming the history of Israel.

¹⁶ *Nuzi*, where in 1925-26 Edward Chiera brought forth the great archives of the Hurrians, one tablet of which can be dated 1475 BC. These records contain accounts of men engaged in exactly the sort of activities as was Abraham and demonstrate the authenticity of the patriarchal age as depicted in the Old Testament.

¹⁷ *Sippar*, where a large temple library was discovered by H. Rassam in 1879 and P. Scheil in 1894. The ritual texts are important in constructing the over-all picture of Near Eastern religions in general, and of "paterism" in particular.

¹⁸ *Nippur*, where H. Hilprecht and others discovered a library of thousands of documents in 1889, including a flood story much older than the Nineveh version, and much closer to that of the Old Testament.

¹⁹ *Mari*, where in 1935-6 A. Parrot discovered a palace archive which had been destroyed by Hammurabi in the 18th century BC. Thousands of tablets, including correspondence with the king of Babylon, depict in great fulness the travels and business activities of important men in the days of Abraham and strikingly vindicate the biblical portrait of the patriarchs.

²⁰ *Nag-Hammadi*, in which in the remains of an ancient Christian community was found in 1946(?) a collection of thirteen leather-bound volumes containing 49 separate writings (about 1000 pages). Though the books date from the 4th century, they contain Christian writings going back to the 2nd century of the church. By far the oldest Christian library known.

(Continued from page 818)

been more choice than they [the Canaanites] if they had been righteous? I say unto you, Nay." (1 Nephi 17:34.)

The Ras Shamra fragments opened up a whole new world to biblical study by putting Israel in a new world setting. "It is now realized that Israel was no more isolated in her language than she was in her religion and culture, and that Hebrew . . . borrowed freely from other languages."¹¹

Hence it can be "no longer assumed that if a Hebrew passage is unintelligible it must be corrupted."¹² An example of puzzling Bible words explained by these records is the word *khashmal*, which is now known to mean "brass"—a word which this writer long thought to be an anachronism in the Book of Mormon.¹³

Ideas and words go together, of course, and the Ugaritic ritual texts cast a flood of light on early Jewish cult practices, particularly the Year Rite and the Coronation patterns

which today are "the centre of interest in the study of the relation between the religions of the Near East and the Old Testament."¹⁴ The ritual picture that emerges conforms in detail to the long description of an Old World coronation rite that meets us in the pages of the book of Mosiah.¹⁵

It was the Ras Shamra texts more than anything else which showed that the Old Testament must be studied in an ever larger context to be properly understood. "The Bible strikes root into every ancient Near Eastern culture, and it cannot be understood until we can see its relationship to its sources in true perspective," according to Albright.¹⁶

"One hundred years ago," writes A. Parrot, "in Mesopotamia was discovered that history lies behind the Old Testament. . . . Today the Old Testament itself is being discovered," to wit, in the Ras Shamra documents, in the Mari Tablets (a huge collection of tablets discovered on the upper Euphrates by Parrot himself), and in the Nuzi Tablets, vast private archives which "make frequent mention of the Habiri," and the Dawidum, and even tell of the use of fire-signals by the Benjaminites as described in the Old Testament.¹⁷

"The beginnings of Israel are rooted in a highly cultural Canaan," where we now know "Mesopotamians, Egyptians and branches of the Indo-Europeans [our own ancestors] mingled their cultures and their blood"—as we learn from our own book of Abraham. Hence "the notion that early Israelite religion and society were primitive is completely false."¹⁸

If the Book of Mormon reflects the culture of the whole Near East of its day, so does the Bible.¹⁹ Cyrus Gordon would now even bring the Greeks into the Hebrew picture (as we did in the portrait of Lehi), by showing that "the people of ancient Greece and Israel have a common Semitic heritage based on the flow



In a monastery at the foot of Mt. Sinai, from whose summit this picture was taken, the manuscript of the Codex Sinaiticus was discovered in a wastebasket in 1844.

of Phoenician culture. . . . We were brought up to believe that the Jews gave us ethics and religion, that the Greeks willed us science and philosophy. Yet, we now see a similar tradition running through both cultures, and we can't be sure which culture gave us what."²⁰

It was the Ugaritic texts that put the brakes on the higher critics, to use Speiser's expression, by demonstrating the futility of their favorite game, namely cutting every book of the Bible up into numerous separate sections which they claimed were the work of various interpolaters and commentators.²¹ Whenever a scholar thought he could discern within a book of the Bible the slightest peculiarity of language or change of mood, outlook, or attitude, he would proudly announce the discovery of a new author or corrupter of the text. "A generation ago," writes H. H. Rowley, "we could speak of 'critical' as over against 'traditional orthodoxy' . . . we knew exactly where one 'document' ended and another began. . . ."²²

True, "the unifying conclusion of all such study is," as Gordon notes, "that nothing is authentic"; but this loss of reality was compensated for by the warm satisfaction of all playing the same game and wearing the same "badge of interconfessional academic respectability."²³ But today numerous texts on closer examination show that it was common practice in the East to introduce a variety of styles and even dialects into a single composition.²⁴

"No Egyptologist (or other Orientalist in parallel disciplines) is such a fool," writes K. A. Kitchen, "as to see 'sources' behind such texts . . . or to scissor up these stone stele" as Bible students have scissored up the Bible every time an author hits a change of pace.²⁵

So now the trend of higher criticism has been reversed, and there is "a growing emphasis on the unity

of the Old Testament . . . a significant perception that beneath all its variety of forms and of ideas, the Old Testament has a deep unity."²⁶ Important in this shift has been the new view of the prophets.

It was the fashion "a generation ago . . . to suppose that in the Old Testament we have a dualism of two irreconcilable concepts of religion, the prophetic and the priestly," emphasizing "a contrast between bad priests and good prophets."²⁷ The evolutionary formula required

Ancient marketplace in Aleppo in North-eastern Syria.



that the prophets, being spiritually advanced, should have a deep antipathy to the primitive formalities of the temple.

But now we know that there is "no definite line of demarcation" between the various aspects of Old Testament religion, and "that the evolutionary view of the Old Testament prophets cannot be accepted . . . every stress must be laid on continuity."²⁸ That is to say, from the beginning Israel has had only one gospel.

An important illustration of this is the case of Isaiah, of particular interest to students of the Book of Mormon, where the prophecies of Isaiah are put forth as the writings of a single man. By the time the higher critics had done their work on Isaiah "there remained very few

long passages of unchallenged authority. . . . It seemed that the entire book was best described as an anthology of the work of many writers."²⁹ But with the discovery that prophets and prophetic societies were closely bound to the temple, it becomes apparent that the actual teachings of Isaiah were preserved by such a society, "called to a special task of guarding and witnessing to Yahweh's revelations vouchsafed in the first place to Isaiah"; that is, that the writings of Isaiah are really

one;³⁰ for example, "in 1880 there was hardly a scholar alive who did not believe that Isaiah lifted the passage (Isaiah 2:2-4) from Micah (4:1-3)," the two being almost word for word the same.

But a study of ritual texts shows that the language of these passages "is not the language of prophecy but occurs often in the archaic ritual texts,"³¹ from which all prophets were free to borrow.

The Patriarchs Come to Life. "One of the remarkable results of archaeological research during the period between the two wars," G. E. Wright informs us, "was the sudden emergence of the Patriarchal Age" as real history.³² The kind of world described in the pages of Genesis really existed, and was therefore not,

(Continued on page 844)

Matching

BY HARVEY L. TAYLOR

ACTING CHANCELLOR, UNITED CHURCH SCHOOL SYSTEM



It is a well-established fact that the success of any business largely depends upon management's ability to select and train the right man for the right job. This is equally true in the selection of teachers and personnel for schools and colleges. And it is especially true when selecting volunteer workers for positions of responsibility in the Church.

Matching men and jobs is one of the biggest challenges to church leadership, whether at the general church level, the stake level, or the ward level. Selecting people to fill church positions should not be considered a matter of statistics only. "All positions filled" in a ward or stake makes a wonderful report and gives the responsible officer a feeling of satisfaction and accomplishment. In far too many cases, however, those selected have no interest in the position or no aptitude for the particular kind of work the position entails. In other words, not enough attention has been given to matching men and jobs. The result is often poor performance, discouragement, rapid turnover, and, in the end, more work for top leadership.

I have no magic formula that will guarantee one hundred percent success in selecting personnel or for training personnel after assignment has been made, but I shall make a few suggestions which might be helpful. First, what about people?

That no two people are alike is well-established. It is also well-known that there is a wide variation in the capacity and interests of people. The responsibility of an executive is to select people who can match the jobs that need to be done—people who will enthusiastically and intelligently attack each assignment with conviction and faith—faith in themselves and faith in the cause. Therefore, to meet the challenge of selecting the right person for the right job, a leader must be interested in and understand people—his people, those in his ward or stake from whom selections are to be made to fill important positions.

Men & Jobs

I suggest the following as some of the things each leader should be aware of regarding people, thus putting himself in a more enlightened position to match men and jobs.

1. Each individual comes from a different educational and community background which tends to affect strongly his reactions to a call to serve.

2. Each has a different temperament. Some are very sensitive; some are suspicious; some are easily offended; some warm quickly to others; some are shy.

3. The total personality of each individual is very different. Some radiate confidence; some attract others; some repel; some believe; others doubt; some have vision and imagination; others must be led "to see," "to get new eyes."

4. Among people there is a wide variation in degree of testimony and faith, in an understanding of what the mission of the Church is, and in a knowledge of what its great goals really are. Some accept without question the entire program of the Church; others have certain reservations regarding certain parts of the program.

5. The ideal of service, the giving of one's self, is not equally accepted by each individual.

6. There is often a difference in the way individuals respond to top ward and stake leadership. Personalities often clash, opinions vary widely, and in some cases past relationships may be a bit strained.

7. Some people are naturally the executive type. By nature they are leaders—they have ideas, many of them; they are organizers; they have the capacity to get things done.

8. Some have natural endowments which make them good teachers.

9. Some have unusual creative ability and therefore enjoy assignments that allow full expression of their talents.

10. In each ward and stake, there are those who enjoy record keeping, research, or working with books and various teaching aids.

11. There are those whose interests run to financial matters—fund-raising, welfare projects, and other matters which involve accounting and the handling of money.

12. There are those who like to build and make things—to work with their hands.

13. Some enjoy organizing and training groups for performances of various kinds.

14. Some have special talents for sports and recreational activities and for the directing of others in this kind of physical expression.

15. Some enjoy working with little children, some with adolescents, some with adults, some with male groups, and some with female groups. These interests may change and, when they do, executives should make changes in assignments without a long dissertation on why the status quo should be maintained.

16. Some have dispositions which make them happy when doing things that put them in the limelight, while others would prefer just the opposite kind of assignment.

17. Routine and "chore doing" have strong appeal to some, while only bold, fast-changing, dynamic activity interests others.

18. Some are drawn by their training and experience to certain areas of service, but would feel lost or ill at ease in areas little related to their training and experience.

19. Some respond to regular counsel and direction; in fact, they only do their best when this is forthcoming. Others resent such direction, especially if given too often and in a critical or demanding way.

20. Many have talents and abilities that have never been discovered. A talent search should always be going on.

(Continued on page 848)



Lynnette

BY CHRISTIE LUND COLES

Lynnette stepped onto the city bus deliberately, rather hurriedly. Her new mink stole fell from her shoulder as she reached into a plastic change purse and took out the fare. She was surprised to learn that the price had been raised, it had been so long since she had ridden a bus.

Not that she minded riding it. She really enjoyed it. She could relax, look at the passing landscape, study the people around her—and she loved people, from children to oldsters.

Her daughters or her husband usually took her wherever she wanted to go. They were good about it, there was no question of that. But she was tired of their criticizing her. After all . . . well, she had to admit it was this love of people that had caused a lot of the trouble.

What if she did insist on stopping the car if she saw a youngster in the road, sometimes even getting out

and taking him back to wherever he seemed to live. As she said to Audrey, "What if it were your child? Wouldn't you be glad to have someone save his life?"

Her daughter had agreed, but added, "But, what of all the children who run in the road when you're not there to look after them? They get along all right."

"Oh, do they? How many get killed every day? If everyone took a little more interest, it might be different."

They thought she was "interfering" when she went to Relief Society meeting and saw how few toys the children had to play with in the playroom while their mothers listened to the lesson. She went home, gathered up some, washed and painted them, begged some from neighbors and her daughter, and took them in a gaily papered box the next week.

The presidency was very appreciative. "No won-



der some of them were unhappy," Lynnette said. "There weren't enough to go around." And there did seem to be less crying after that and fewer children running in to their mothers.

She refused to let what she had done be mentioned in the meeting. After all, it was what anyone would have done if the thought had come—as it had to her.

She pulled the mink further up on her shoulder. And as she looked around, she felt overdressed with all the plainly dressed women coming in from the outskirts of town to do their shopping or pay their bills. There were some, of course, who were nicely dressed. She wouldn't have been wearing the fur herself if she hadn't been going to meet a friend for lunch.

And, of course, Audrey had offered to drive her. (How stupid that she had never learned to drive the car herself though her family said she would prob-

ably be dreaming half the time, or watching the children on the walks, or the scenery. Well, she just might fool them and learn to drive yet.) But she had been a little piqued at the girl's impatience the last time they had had to stop the car, and said, no, she was going on the bus. That way, she wouldn't be bothering anybody, or interfering with anybody. She would leave the driving to the bus driver. After all, there wasn't much she could do here.

She had about made up her mind she wouldn't do anything any place else. Let people take care of their own children and dogs. She wouldn't cook soup for children whose mothers worked because she didn't think they got enough home-cooked food, she wouldn't ferret out things for people she heard were in need. No, she'd just mind her own business as everybody else seemed to do. And maybe she would get along better.

(Continued on page 878)



How to Attain Financial Objectives

BY IRA J. MARKHAM



"Dad, will I be able to go to college and go on a mission?"

When confronted with such a question as this, a young father has three possible answers.

1. "Yes, son, you can go to college and go on a mission if we plan and work together as a family to accomplish it. However, we will need your help."

2. "I would like you to go, son, but I am not sure."

3. "When the time comes, we will see."

To be able to give a positive answer to such a question requires a plan and a program started while children are still young so that sufficient capital can be accumulated. It is difficult for most families to finance a college education and a mission out of current income.

It is because of the need of time to prepare that most young families should make early plans on how to reach their financial objectives.

Gaining skill in the efficient use of earnings is not inherited. Learning to manage money wisely is an art. It usually requires skill in performance acquired by experience, study, or observation. It requires a high degree of human contrivance and ingenuity. It requires will power and self-sac-

rifice. It requires full family co-operation.

Most people do not realize they have a hidden fortune. You do have one if you are working and have an income. To calculate how much you are really worth, determine what you are worth in earning power.

Suppose you have earnings equivalent to \$10,000 per year. Assume that money earns four percent interest per year. Your salary is equal to one year's interest on \$250,000. You are worth a quarter of a million dollars.

<i>You Earn This</i>	<i>You Are Worth</i>
\$ 4,000.00	\$100,000.00
6,000.00	150,000.00
8,000.00	200,000.00
10,000.00	250,000.00
15,000.00	375,000.00

These are the amounts which would have to be invested on four percent interest to produce an equivalent annual income.

There are two ways to get ahead financially. One way is to increase your earning power. While you are still young is the best time to do this. There is no investment you make that can equal the investment in your own knowledge and skills. Educational opportunities are available. All it takes is time and patience and hard work to accomplish a desired educational goal.

Being able to earn a larger income does not always mean you will reach financial goals. Many people with relatively small incomes have been able to accomplish seemingly impossible financial objectives. The secret is making dollars stretch farther. It is not how much you earn but what you save that makes it possible to develop financial reserves.

There are four essential steps to any financial objective:

1. Learn the facts.

How much do you earn? What will you need? How much can you set aside for future needs?

2. Make a plan.

No one can attain an objective without planning how to do it.

3. Put the plan into action.

Desires remain daydreams until you put your plan into action.

THE AVERAGE AMERICAN FAMILY SPENDS ITS INCOME*

Food, 21.7%	_____
Clothing, 10.2%	_____
Housing, 26.6%	_____
Medical Care, 6.6%	_____
Recreation, 6.1%	_____
Interest of Debt, 6.1%	_____
Tobacco & Liquor, 5.4%	_____
Automobiles, 4.6%	_____
Gasoline, Tires, repairs, 6.4%	_____
Personal Care, 1.5%	_____
Church, donations, 1.4%	_____
Education, 1.3%	_____
Public Trans - portation, 1.1%	_____
Foreign Travel, 1.0%	_____

*From Feb. 6, 1961 issue of U. S. News and World Report. "The New Pattern in People's Spending."

4. Re-evaluate your plan as time goes on. Make adjustments to meet changing circumstances.

No plan is ever perfect. Conditions may change and as a result, financial plans may have to be adjusted.

What is the most effective way to tap the hidden fortune that lies in your income? The first simple rule is to refuse to give all you earn to somebody else. You and your family are entitled to what you really earn over and above the amount set aside for tithing. The Lord's share always come first. After tithing, you and your family are entitled to what you really want and are planning for. In effect you make out a check payable to yourself to be used for the attainment of specific family objectives. You then learn to live within the amount remaining. If you wait until the end of the month to see what is left before paying tithing or setting aside an amount for missions or college, you almost surely will fail. Unplanned disposition of income never works.

The next rule is to make available funds work until they are needed. There are several ways to do this. Consult your banker if you do not already know.

To accomplish your financial objectives, it may be

advisable to consider three kinds of funds:

1. An emergency fund.

The amount of an emergency fund will vary with each family depending on such factors as job security, health, size of family, etc. The emergency fund should be liquid and be readily available in a savings account or the equivalent.

2. An investment fund.

An essential part of any investment plan is the accumulation of income from savings or investments to take advantage of compound interest or reinvestment of dividends. Savings accounts, savings bonds, credit union shares, building and loan, investment trusts, mutual funds, and insurance are common ways to accumulate funds.

3. A purchase revolving fund.

A purchase revolving fund is for cash purchase of automobile, furniture, and equipment. An equivalent amount to what the average family pays on instalment payments would go into this fund monthly.

To be thrifty means efficient financial and economic management. It does not mean being miserly or parsimonious. It represents the art of making income stretch farther. (Continued on page 866)





In a time when most geologists peg the age of the earth in billions or even tens of billions of years, a Latter-day Saint scientist boldly speaks out for a Mother Earth so youthful that she's just beginning to show her wrinkles.

Dr. Melvin A. Cook, professor of metallurgy and director of the Institute of Metals and Explosives Research at the University of Utah, claims that the earth is about 13,000 years old—roughly the age chronicled for it in the Bible. Accepting the biblical admonition that "... one day is with the Lord as a thousand years. . . ." (2 Pet. 3:8) Dr. Cook assigns 6,000 years to the creation, another 1,000 for the day of rest, about 4,000 years from Adam to Christ, and roughly 2,000 from Christ's day to our own.

He bases his views not only on a literal acceptance of scripture but also on some revolutionary interpretations of geological data and on a theory that certain "time clocks" are being read backwards by geologists.

Many of his colleagues differ with his conclusions, although they find it difficult to dispute Dr. Cook's overall scientific knowledge. He holds a world-recognized spot among a small handful of explosives experts. He uses his training in physics, chemistry, and metallurgy in his geological research. He takes opposition to his ideas in stride while digging into all available literature to support his thinking.


Central to his work is the theory of continental drift, a view first advanced in 1912 by Dr. Alfred

Wegener, renowned German meteorologist. The continental drift theory deals with suggested ways in which the continents of the earth as we know them today broke off from one original land mass. This idea is consistent with scripture, since we read in Genesis 1:9:

"And God said, Let the waters under the heaven be gathered together unto one place, and let the dry land appear."

Continental drift was long rejected by scientists, only to be revived in the last decade, particularly by discoveries made during the International Geophysical Year, 1957-1958. Many scientists now believe that until recently in the earth's history the continents were joined together in one continent, which they called Pangaea.

Several theories have been advanced to account for the fragmentation into continents, a process which some say took as long as 200 million years. Dr. Cook leans toward the theory that the ice cap of the Wisconsin Ice Age grew so tremendous that it developed a splitting force of 100 million billion tons. This force ruptured Pangaea, drove its fragments several thousand miles apart, twisted them in a manner consistent with gravitational and rotational pulls of the earth, and left them in new locations to form the earth into the continents known in outline form to every school boy and girl. The ice cap melted quickly under the tremendous heat generated by such a cataclysm;



HOW OLD IS THE EARTH?

BY PAUL CRACROFT

ALUMNI DIRECTOR
UNIVERSITY OF UTAH

its waters filled the chasm formed between the major continental blocks to give us our Arctic and Atlantic basins.

Instead of taking aeons, however, this event occurred quickly and according to Dr. Cook was precipitated by or occurred simultaneously with the great flood of Noah's day. While heavy rain could well have accompanied such a violent upheaval, the flood, as viewed by Noah, but perhaps not fully comprehended by him, accompanied the rupture of the ice cap and the land mass. The event is described biblically and accurately, Dr. Cook thinks, in Genesis 7:11.

"In the six hundredth year of Noah's life, in the second month, seventeenth day of the month, the same day were all the fountains of the great deep broken up, and the windows of heaven were opened." (Italics added.)

Years later when it became apparent to Noah and his family that the earth had changed its appearance, they marked the event simply by giving one of the sons of Eber the name of Peleg, which means division. Moses, the chronicler of these early events, noted, "for in his days was the earth divided." (*Ibid.*, 10:25.)

Dr. Cook readily admits that his ideas conflict with traditional thought on geologic time. Nor do they agree with the long-held theory of "superposition," the concept that the earth's sediments were deposited layer on layer in orderly and chronologically

slow succession. Dr. Cook would compress time and speed up sedimentation. He believes that sedimentation is largely due to the effects of an original, rapid solidification of the Earth's crust, followed by a vast breaking-up and relocation of its upper strata under thrusts of ice sheets and the drift of the continents. He would agree that there has been a considerable amount of slow erosion and deposition but not as much, he believes, as conventional geological thinking might indicate. He uses examples of present-day measurable erosion to prove his point.

For example, the Mississippi River is now carrying nearly a cubic mile of sediments into the Gulf of Mexico each year. The Colorado River is currently moving at least a cubic mile of sediments from the Grand Canyon every five years. Niagara Falls has been cut by erosion during only the past few thousand years, beginning, significantly enough, about the same time assigned by the ice cap model to continental drift. This is based on the current rate of the wearing back of the falls. Dr. Cook is convinced that if the erosion process, as measured in these three key areas, had been going on at the same rate for as many years as his colleagues claim, the Mississippi River would have gorged out a deep mid-country chasm, the Grand Canyon would be far "grander" than it is, and Niagara Falls would have worn back to give honeymooners a much different sight than they now see.

To substantiate his thinking, Dr. Cook points to two

ice cap "depression zones." One of these centers around Hudson Bay, the other around the Gulf of Bothnia between Finland and Sweden. These areas are still readjusting vertically. This means that these areas are stirring noticeably as the earth tries to restore its own vertical balance following the break-up of continents. This process takes about 10,000 years. Since the "rebounding" process is still going on, Dr. Cook conjectures that the earth is still young.

Dr. Cook describes the situation graphically this way. Breaking a round, flat chocolate mint in half will make two half-moon shaped pieces. Since rock specimens from the widely-separated Hudson Bay and Gulf of Bothnia both match up under scientific tests, Dr. Cook concludes that these two areas once were fitted together in a neat circle centered near the North Pole. The force that split the "mint" came from the terrific ice cap load.

Mountains were thrust up by the sudden catastrophic action of continental drift, Dr. Cook believes. The Himalayas, tallest range in the world, piled up as India, moving up fast from the south polar region of Pangaea, drove into and under Asia to form a double continent. Arabia also crashed into Asia after moving up from near the south pole. As Africa rotated past Europe and collided with Asia during the drift period, the bends and compressions resulted in the folds we see as the Alps, the Balkans, and the Pyrenees. The Rockies and Andes were formed by the westward thrust of the continents under the ice cap drive. This continuous chain was affected by one more cataclysm which gives these mountains their "youthful" look. This, of course, was the violent natural upheaval recorded in the Bible and, in considerably more detail, in the Book of Mormon and The Pearl of Great Price at the time of the crucifixion of Christ, less than 2,000 years ago. (Matt. 27:51, 54; 28:2; Mark 15:38; Moses 7:55-56; 1 Nephi 12:4; Helaman 14:21-22; 3 Nephi 8:6, 17; 10:10.)

Another remarkable piece of evidence that argues for a young earth comes from coal, paradoxically associated traditionally with long geologic time. Dr. Cook postulates that all major coal deposits were initially found in two well-defined circular bands concentric with the poles and ice caps of Pangaea like two narrow stripes on a child's rubber ball. Imagine these stripes, not near the "fat" equator area but rather in the diminishing areas of the ball, separate from each other and at opposite "ends" of the ball. He believes coal was formed, not over long years of deposition but by sudden thrusts of sediments over heavily vegetated areas. These thrusts produced

great heat and pressure which helped carbonize the vegetative materials. This coal was formed during the fragmentation of Pangaea. That cataclysm touched off the shifting of continents like some gigantic jigsaw puzzle. The coal bands broke up and moved with their continental pieces to new positions. Dr. Cook puts the puzzle back together, with the coal of North America, Asia, and Europe fitting back into a circle around the north pole of Pangaea and the coal of South America, Africa, India, and Australia forming a similar band around the south pole of Pangaea.

Dr. Cook also buttresses his views on the relative youth of the earth with three physical-chemical explanations:

1. It is possible for scientists to measure the concentration of uranium in river waters and to determine how rapidly this element flows into the oceans. The amount of uranium so accumulated is less than the amount which would accumulate in 100,000 years, so the earth's oceans must be younger than this.

2. Radiocarbon is still building up in the earth's atmosphere. If the experiments of several well-known chemists, including Nobel Prize-winning Willard F. Libby of UCLA, are right, the rate of formation of radiocarbon should level off with its rate of decay in 30,000 years. Since the rate of formation still exceeds the rate of decay, the earth cannot be older than 30,000 years.

3. The same problem is involved in the matter of helium balance in the atmosphere. Only in this instance, helium accumulates rapidly enough to double in concentration in less than 20,000 years. Since the total helium in the atmosphere does not exceed the amount that would accumulate in this period of time, it is unlikely that the earth can be even 20,000 years old, Dr. Cook reasons.

But his detractors point to the so-called uranium-thorium-lead "clock" which, according to geologists, verifies an earth of great age. Dr. Cook's answer is that the conventional application of these tests is not only inconsistent with the conventional methods of analysis but also fails to take into account a basic principle used by metallurgists in the purification of metals. Impurities known as "trace elements" tend to remain in the liquid state until near the end of the solidification process. This is called "zone melting." If this physical law operated as Dr. Cook believes it did when the earth solidified, the trace elements—uranium, thorium, potassium, and rubidium—would have been the last to (Continued on page 852)

WELCOME TO OUR WARD

BY JIM ROBINSON

"Welcome to our ward."

Only a short while ago, I was hearing these words for the third time in four years. Each time the words brought a promise of sincere friendships, wholesome activities, and the opportunity to worship in a familiar atmosphere.

The step from high school to college is a short one in terms of time—only about three months between high school graduation and college registration. It's a big step, however, to become accustomed to being "on your own." The first weeks at college can determine much of the future. A good start is invaluable.

Like many other registering freshmen at Utah State University, I felt a tinge of aloneness when my parents' car drove away, leaving me alone and a long way from home. At orientation sessions the very first morning instructions were given new students concerning where they could go to church. That helped me and many others get off to a good start.

The ward leaders wasted no time in letting us know we were welcome in my first college ward. Our ward was made up of one boys' dormitory and one girls' dormitory. All ward members were single, with the exception of the bishop—a professor at the university—and one of his counselors. Both of the counselors were older students and returned missionaries.

A college ward for single people is unique in many ways. At priesthood meeting each Sunday morning the bishop welcomes a small quorum of priests, and the rest of the group are nearly all elders. The college girls have their Relief Society meetings, but there is no such thing as Junior Sunday School or Primary. Mutual is a booming success because of the social advantages it offers the young men and women. In all activities the bishopric works hard to provide a friendly atmosphere for the students away from home. The feeling is one of welcome and belonging.

Missionary work is important in the student ward. By living with members of all faiths, the young men and women have an excellent opportunity to teach by example and by word the LDS religion. During my three years in this type ward, several new members were baptized. They quickly became a part of the ward, and their testimonies added to the spirit of our meetings. Also among the members were many converts and returned missionaries. Their faith inspired the rest of the ward.

Inspirational meetings, lots of fun and new friends, a feeling of belonging, and a sincere welcome all make me appreciate my memory of my first away-from-home ward. When the bishop read my name and said the words, "Welcome to our ward," he gave me a good start on the right foot in my education.

After three years in a single ward, I married my "home-town girl" and we moved into a college "married ward." Just as the single ward helped in my integration into college and religion away from home, the new ward helped my wife and I step into married life. This ward was very different from the single ward, but the spirit was the same. Where the former ward had no such thing as Primary and Junior Sunday School, these were very active auxiliaries in the new ward. The bishop and his student counselors were no less ready to welcome us and make us feel at home. The evening after we were introduced and the bishop spoke the inevitable words, "Welcome to our ward," at least a half dozen young couples, many of them with children, introduced themselves.

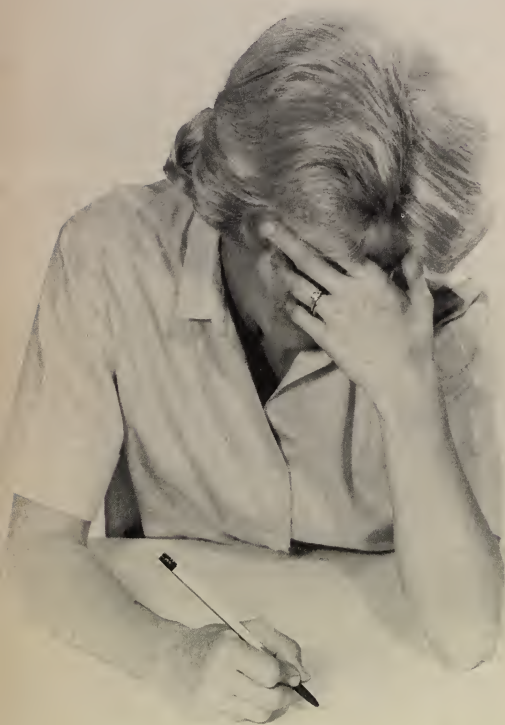
Ward projects, picnics, Relief Society, priesthood, Sunday School, MIA, all combined to make us feel at home in the new situation created with our marriage. The feeling and spirit helped my wife and I grow together in the gospel.

When graduation time rolled around, we once again had to say good-bye to the many friends we had gained. Once again, we were going to be enrolled in a new ward. By this time I had none of the misgivings and feeling of aloneness that had marked my first days at college. Thanks to the help of active college wards, I had worked my way through college without many of the pitfalls that can beset young men and women away from home. My wife and I had learned how friendly and willing to welcome are all LDS wards.

It was no surprise to us when we quickly gained friends in a new ward and were assigned jobs. It was just a few short weeks ago that our memberships were read and we were given another, "Welcome to our ward."

If we have to move again to another ward, whether it's across the street or across the ocean, we will know that there will be friends waiting and another bishop ready to welcome us sincerely.

That others may (I married a non-member)



A poignantly told
account of a
life in and yet out
of the church.

What does life hold for an active Latter-day Saint who marries a person of another faith or one who feels he "does not need religion"? Without having lived through the experiences this course of action brings, one could never know; one could guess, perhaps, but never really know.

I know. I have been married under these circumstances for twenty years, and in that time have felt many emotions and experienced many things.

Because I feel deeply for anyone facing the decision of whether or not to date a nonmember, or whether or not to marry a nonmember with the hope of conversion, let me draw back the curtain and reveal pictures from my married life—happenings one cannot foresee, reactions one cannot guess, dimensions of emotion one can never know without actual experience or without looking through the eyes and listening to the tunes played on the heartstrings of another who has experienced such a marriage.

For nearly two years I had been writing to a missionary; we were not engaged but were serious about each other. In my heart I carried some doubt. I respected my missionary boy friend and loved him in some ways but knew somehow my love was not complete. I had dated now and then during his absence; according to our arrangement, I was to be free.

My missionary friend returned home, and I still awaited confirmation from my own heart. He had no doubts, evidently, for he encouraged our becoming engaged.

In the midst of my indecision two decisive events occurred: My boy friend enlisted in the service and left the area, and I met a nonmember from a large city in the Midwest, whom I will call Fred.

I was a sophomore student at a Utah university; so was he. We met in a psychology class. I was impressed with his intellect, his bearing, his ambitious, progressive attitude.

We began to date. I thought it would be a casual relationship. I didn't *intend* that anything serious should come of it. I was an active church member and had no intention of marrying out of my faith. My father was deceased but had been active in the Church and was very much alive in my memory. Mother was living and had always been active in the

know

ANONYMOUS

auxiliaries of the Church. In fact, during many of my childhood and teen years she had been Relief Society stake president. Together, my parents had set a valiant example in the home for us children. Mother counseled me against dating a nonmember and had others counsel with me, but I continued to delude myself into thinking it would never become a serious relationship, until it was too late.

When I had come to love Fred, nothing doubting, I rationalized that I was not "throwing over" my excellent home and church training. I was naive enough to believe because he attended church with me and seemed very interested that within a few months he would be converted. Because I believed the principles of the gospel wholeheartedly myself and found them so logical and workable I thought that anyone with any degree of intelligence would soon be converted and that when the Holy Ghost bore witness to him, the truth of it would be confirmed to him. Sufficient to say that at this point in life my experience with nonmembers had been practically nil.

Each courtship is so individual, yet I am sure there are common tendencies, one of the strongest of which is for the young couple to be firmly convinced that their "special love" is the most unique, the most sincere, the deepest yet known to man, that without doubt it can surmount any problem. Oh, the yearning of young hearts is most poignant!

Counselors and relatives entreated me to postpone marriage until the opportunity to investigate the gospel thoroughly had been his and the outcome determined. My mother endeavored to help me see that she had nothing against him personally, in fact, liked him very much, but with two different sets of basic values we would run into difficulty sooner or later and both be hurt.

World War II was well under way. Fred was in the ROTC, and the unit was to remain at school until graduation but the war worsened, and they were hustled off on a few days' notice to active training. From then on, Fred was on the move, and I saw him only occasionally a few days at a time. Then the decision came. Were we to wait until he returned from overseas or marry first? We decided to marry—on condition.

The conditions I set down were: 1. We were to be married by an LDS bishop. 2. Our children were to be trained in the LDS faith and baptized members when of age. 3. I was to be free to serve in callings in my Church. 4. The Word of Wisdom was to be practised in our home. These stipulations were major in my mind, and they were a sacrifice on Fred's part inasmuch as the first two were in direct opposition to the faith he espoused and caused his excommunication from his church. I reasoned that my sacrifice was waiting for awhile for temple marriage.

We were together only a few weeks. After he left, I learned I was pregnant. I attended school another quarter and then went home to live with my mother and await the birth of our baby.

Mother was a brick. Cheerful and helpful, she was all and more than she had been all through my growing-up years—friend, adviser, sympathizer, confidante. It was she who waited in the hospital while I gave premature birth to a tiny five-pound girl.

The first time Fred saw our child, she was nearly three years old.

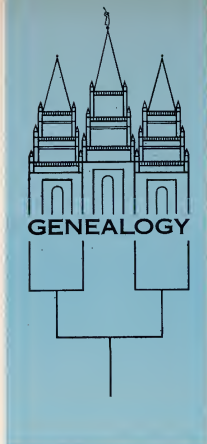
We now have three children, the youngest two being sons.

Church Activity

I am grateful to Fred that he kept his agreement to refrain from interfering with my activity in the Church. I have held many callings through the years, and our bishops and stake presidents have called me to positions which required a minimum of attention during the hours Fred was at home. Thus, I have grown in understanding and deep love of the gospel through my activity.

At various times Fred displayed an interest in the gospel. He went through the missionary lessons three different times, only to turn away afterward. Once in a while he halfheartedly attended church with us. For most of our married life we have lived in the same friendly ward, and our friends have loved him, prayed for him, and carried him in their hearts as they have gone through the temple. As a family we have loved him, invited him to go with us, showed boundless delight when he accepted but tried to be pleasant when he

(Continued on page 860)



The Proper Interpretation of Dates

QUESTION: In my search of original genealogical records I find myself confused by apparent errors in the recording of dates. Some of the dates as written could not possibly be true. Let me cite three examples:

1. A tombstone record states that Mary Sweetlove, wife of William, died 24 March 1700, yet the burial record of that parish shows her buried 26 March 1701, a year and two days later!

2. A parish register gives the birth of William, son of Thomas and Alice Brown, as 30 March 1640. A later entry states that Mary, daughter of Thomas and Alice Brown, was born 5 March 1640. Only 25 days apart! Or were there two different sets of parents involved?

3. A Bible record of a Quaker ancestor gives the marriage of William Mott and Elizabeth Allen as "3 Mo 18, 1742." But their first child, William, is recorded as born "1 Mo 8, 1742," over two months before these respectable Quaker parents were married!

This makes me wonder if I am misinterpreting these dates as they are recorded. I am sending the record of their children as written down. Please tell me how these dates should be read.

Children of William Mott and Elizabeth Allen:

William	b	1 Mo 8, 1742
Hannah	b	6 Mo 4, 1744
	d	3 Mo 15, 1750
James	b	8 Mo 29, 1745
Elizabeth	b	2 Mo 5, 1747
John	b	2 Mo 17, 1749
Samuel	b	3 Mo 7, 1750
	d	12 Mo 16, 1750/1
Hannah	b	4 - 4 - 1753
John	b	6 - 24 - 1755
Henry	b	5 - 31 - 1757
Richard	b	8 - 20 - 1759
Joseph	b	1 - 11 - 1762
Benjamin	b	3 - 19 - 1765

ANSWER: Your question requires a clear explanation of the changes that have been made over the centuries in the calendar and of the old and new styles of recording dates. These facts must be kept in mind by every genealogist who would be accurate.

People of the various nations have accepted as the standard for measuring time the period required for the earth to complete one revolution around the sun, producing the four seasons. This is now known to be 365 days, 5 hours, 48 minutes, and 46 seconds. In earlier times it was not possible to calculate this measurement so exactly. So the solar year has been reckoned differently at various periods.

The Egyptians arranged a year of 365 days, divided into twelve months of 30 days each, with five supplementary days added at the end of the year.

In the year 45 BC Julius Caesar issued a decree that the Roman calendar should consist of 365 days and 6 hours, with an added day in February every fourth or leap year. This *Julian Calendar*, as it became known, continued in use until the fall of the Roman Empire, and throughout Christendom until 1582.

This calendar had the defect of making the year slightly longer than it actually was. By 1582 it had the vernal equinox falling on the 11th instead of the 21st of March as it should, a difference of ten full days. To correct this error, in that year Pope Gregory XII abolished the Julian Calendar in all Catholic countries and established a reformed calendar known as the *Gregorian Calendar*. In order to be rid of the ten surplus days Gregory ruled that October 5, 1582, should be called October 15. This restored the equinox to its accustomed date of March 21.

To prevent further irregularity it was determined

that each hundredth year beginning a new century, not divisible by 400, would not be leap year, but every fourth century, divisible by 400, would be. Thus 1600 was a leap year; 1700, 1800, and 1900 were not; 2000 will be.

The solar year, by this reformed calendar, is 365 days, 5 hours, 49 minutes, and 12 seconds, near enough to the actual time for all practical purposes.

The pope also ordained that the new year should begin on January 1 instead of on March 25, Lady-Day, as under the Roman calendar.

Protestant England and later her colony in America persisted in using the Julian Calendar until 170 years later. By this time the difference between their calendar and the sun and between their calendar and that used in the rest of Europe was eleven days.

In 1751 the British government decided to fall into line with the other countries, and Parliament passed an act for officially adopting the Gregorian Calendar beginning January 1, 1752. It ordered that the next day after Wednesday, September 2, should be known as Thursday, September 14. Riots occurred in London and some rural sections of England because the people thought the government was trying to rob them of eleven days of their lives.

"To cite an example of what this change meant, let us consider the birthdate of George Washington. He was actually born, according to the official calendar in force at the time, 11 February 1732. But, with the change in the calendar in 1752, he changed his birthday to conform with the new calendar and thus made it 22 February in order that he could celebrate, I suppose, the exact anniversary of his birth. Therefore, to state his birth date accurately, we should write: 'Born 11 February 1732, O. S. (that is, old style), or 22 February 1732, N. S. (new style).' " (Gilbert H. Doane, *Searching for Your Ancestors*, p. 140.)

Most persons did not follow this practice of adding eleven days to anniversaries of events which had occurred before 1752.

In England and her colonies prior to 1752, there were actually two different systems of time calculation. By popular reckoning and for historical purposes the year began January 1. But for ecclesiastical, civil, and legal purposes, including public documents, the year commenced March 25.

Consequently, in order to describe accurately a date falling between January 1, the beginning of the historical year, and March 25, the beginning of the church and legal year, a double system of dating is necessary. Thus a date, say February 10, would be written Feb. 10 1740-1, or Feb. 10 1740/1, signifying

that this day by old style was in the year 1740, but by new style was in the year 1741. The actual year, of course, would be 1741 by modern reckoning, the last figure of the date indicating the year according to our present computation.

Since many of the names of months were of pagan origin, the Puritans of New England, and especially the Friends or Quakers, preferred to call the months by numbers, March being the first month.

"The manner of dating in use among Friends, in which months were designated by numbers instead of by names, added to the confusion. January was the 11th month, February was the 12th, and all of March was called the first month although the new year did not begin until the 25th day of the month. Thus, the last day of the 12th month was followed by the first day of the first month of the same year, and the 24th day of the first month was followed by the 25th day of the first month of the succeeding year." (Thomas W. Marshall in the "Introduction" to *Encyclopedia of Quaker Genealogy*, Vol. II, pp. 9-10.)

With these facts in mind we are now ready to answer your three questions on dates.

1. Mary Sweetlove, wife of William, died 24 March 1700/1; and was buried two days later, 26 March 1701.

2. William, son of Thomas and Alice Brown, was born 30 March 1640; his younger sister Mary was born 5 March 1640/1, nearly a year later.

3. The proper interpretation of dates for the children in this Quaker record is as follows:

OLD STYLE

William	b 8 Mar. 1742/3
Hannah	b 4 Aug. 1744
	d 15 May 1750
James	b 29 Oct. 1745
Elizabeth	b 5 Apr. 1747
John	b 17 Apr. 1749;
	d 7 May 1750
Samuel	b 16 Feb. 1750/1

1 Jan. 1752

NEW STYLE

Hannah	b 4 Apr. 1753
John	b 24 June 1755
Henry	b 31 May 1757
Richard	b 20 Aug. 1759
Joseph	b 11 Jan. 1762
Benjamin	b 19 Mar. 1765

● "Behold, there are many called, but few are chosen"—few prove themselves to be the chosen ones. So spake the Master through the Prophet Joseph. And then he asked the question, "And why are they not chosen?" In other words, why do they not prove themselves to be the chosen ones? His answer is genuinely significant; it suggests one of the greatest principles of the gospel—the free agency of man. "Because," he answers, "their hearts are set so much upon the things of this world, and aspire to the honors of men, that they do not learn this one lesson—

"That the rights of the priesthood are inseparably connected with the powers of heaven, and that the powers of heaven cannot be controlled nor handled only upon the principles of righteousness." (D&C 121:34-36.)

Behold, many are called-

BY LELAND H. MONSON

This is another way of saying that we do not prove ourselves to be the chosen ones because we do not exercise our God-given right of free agency wisely. Our choices often lead to the weak and enervated life.

That we do have our free agency was gloriously exemplified by Jesus in the temptation scene. Jesus, Matthew records, was led by the Spirit into the wilderness to be tempted of the devil. He had fasted forty days and nights and was hungry. The tempter bade him turn the stones into bread, but Jesus refused, saying, "Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God." Then the devil took him into the holy city and set him on a pinnacle of the temple. "If thou be the Son of God," he said to Jesus, "cast thyself down: for it is written, 'He shall give his angels charge concerning thee: and in their hands they shall bear thee up, lest at any time thou dash thy foot against a stone.'"

Jesus answered the tempter, saying: "It is written again, Thou shalt not tempt the Lord thy God." Finally, the devil took Jesus to an exceedingly high mountain and gave him a panoramic view of all the kingdoms of the world and the glory of them, and said to Jesus: "All these things will I give thee, if thou wilt fall down and worship me." Jesus' answer has tolled through the ages: "Get thee hence, Satan: for it is written, Thou shalt worship the Lord thy God, and him only shalt thou serve." (See Matt. 4:1-10.)

From this example we learn that man is a free spirit with power to will his own destiny. God made man free. Man, however, is much too frequently unable to use his free agency judiciously.

The great purpose of life, perhaps, is to learn this lesson, to discipline ourselves to the point where we will do the thing we ought to do. Sometimes this is very difficult. We have had built into our physical bodies a mind and a set of emotions, both of which need to be matured and disciplined.

Perhaps our greatest choice in life is to decide whether we will follow the path of the flesh or the path of the Spirit. Paul outlined for the Galatians these two paths and their inevitable consequences:

"Now the works of the flesh are manifest, which are these; Adultery, fornication, uncleanness, lasciviousness,

"Idolatry, witchcraft, hatred, variance, emulations, wrath, strife, seditions, heresies,

"Envyings, murders, drunkenness, revellings, and such like: of the which I tell you before, as I have also told you in time past, that they which do such things shall not inherit the kingdom of God.

"But the fruit of the Spirit is love, joy, peace, long-suffering, gentleness, goodness, faith,

"Meekness, temperance: against such there is no law.

"And they that are Christ's have crucified the flesh with the affections and lusts." (Gal. 5:19-24.)

Whether we follow the path of the flesh or the path of the Spirit will be determined primarily by our ability to choose our course in life wisely. The author feels that there are two primary ways to learn how to make sensible choices in life. The first of these has been called the *pro* and *con* method of decision making. To follow this method, we divide a sheet of paper into two parts by drawing a line down the middle.

The left-hand side we label *pro* (for), and the right-hand side we label *con* (against). For every problem in life, we put in the left column every reason for a certain plan of action, and in the right-hand column

we put every reason against this plan of action. Following this procedure insures us that we will exercise reason in the solution of a problem. It guarantees us that we will not allow impulse, prejudice, or rationalization to dictate a decision. Since our intellects and our emotions are interdependent, we cannot reason soundly when anger and hatred and jealousy flare up. This *pro* and *con* system of decision making helps to keep emotion subordinate to reason, for it takes time to think a problem through in this manner.

Analyze according to the *pro* and *con* method the problem Paul suggested to the Galatians: Shall I follow the path of the Spirit? We get a set of facts in form as follows:

Pro

1. Following the path of the Spirit will lead to self-control.
2. It will help me to mature my emotional life.
3. It will thus put me at peace with myself.
4. It will make me more acceptable to God and man.
5. It will promote happier human relations.
6. It will encourage me to serve my fellow men and to get the happiness incident to such service.
7. It will generate in me a love for all mankind.
8. It will insure that I will follow the path that leads to God.
9. It will help me to discover and follow the will of God.

Con

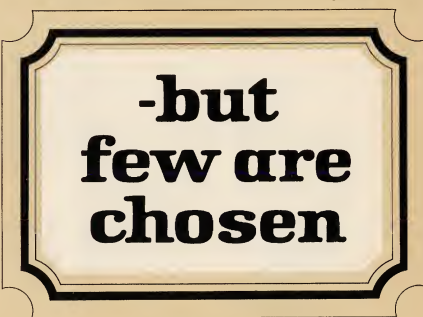
1. Following the path of the Spirit will mean that I cannot put my chief stress on the accumulation of material things.
2. It will not allow me to exercise freely some of my appetites and desires.
3. It will restrict my choice of companions.
4. It will limit my choice of books, magazines, television and radio programs.
5. It will circumscribe my use of the Sabbath day.
6. It will control my use of foods and drinks.
7. It will inhibit many of the activities I seem to enjoy.

If young people would take the time to solve their problems by thinking them through with this *pro* and *con* method, many of their decisions would be on a higher plane. God gave us reason and hoped that we would use it to direct our lives along profitable and responsible paths. This plan insures that we will exercise reason in making our decisions.

The second primary way in which we succeed in

making wise decisions is to learn to listen to the promptings of the Holy Ghost. The Holy Ghost is a personage of the Godhead, who works through our minds and our emotions to urge us to follow the high road of life. He is an intelligence inspiring power, who can help us to make the right decisions.

Parley P. Pratt says that a man created in the image of God possesses "every organ, attribute, sense, sympathy, affection, that is possessed by God himself." (*Key to Theology*, p. 99.) These, however, are in man in a rudimentary or embryonic stage of development. "The gift of the Holy Ghost," he says, "adapts itself to all these organs or attributes. It quickens all the intellectual faculties, increases, enlarges, expands and purifies all the natural passions and affections, and adapts them, by the gift of wisdom, to their lawful



use. It inspires, develops, cultivates and matures all the fine toned sympathies, joys, tastes, kindred feelings and affections of our nature. It inspires virtue, kindness, goodness, tenderness, gentleness and charity." (*Ibid.*, p. 100.)

Supporting this point of view, Elder James E. Talmage has written that "the special office of the Holy Ghost is to enlighten and ennoble the mind, to purify and sanctify the soul, to incite to good works, and to reveal the things of God." (*Articles of Faith*, p. 167.)

These two methods of increasing our power to make judicious decisions—using the power of reason and using the power of the Holy Ghost—represent the *how* of learning to use our free will with prudence. By placing a primacy on spiritual values, we shall be able to use our reasoning faculties more effectively as we make our choices in life.

Helping others make decisions and solve problems

The Lord has said, "And if it so be that you should labor all your days . . . and bring, save it be one soul unto me, how great shall be your joy with him in the kingdom of my Father!" (D&C 18:15.)

Each of us, whether we are parents raising a family, a teacher in the Sunday School, an MIA superintendent, a bishop, or a stake president should remember that many times our ability to deal effectively with those with whom we work will determine whether or not we are truly able to save a soul.

Through the years men have always found that when they have a difficult and important decision to make or a problem to solve, they can clarify their thinking by talking problems over with friends and leaders whom they trust and respect. Whenever they have been deeply troubled, they have found that sympathy and understanding make it easier to face these difficulties. Stake presidents, bishops, teachers,



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and auxiliary leaders know what it is to be called upon to help people resolve problems and make decisions. How successful they are depends upon how well they understand and are able to employ some of the principles and techniques used by good counselors and psychologists.

Each of us is daily confronted with problems that necessitate making difficult decisions and personal and social adjustments. Many young people face emotional problems which alone or even with the help of their parents they cannot solve. They turn to church leaders, school personnel, or friends, as well as parents, for assistance. Many times they are confused about decisions they must make, problems in the home, or difficult situations they have created themselves, and may take inappropriate or undesirable steps to effect change or to resolve the conflict.

A few basic techniques and concepts used by trained counselors and psychologists can have great value in assisting a person who needs assistance.

1. *Remember, Advice Is Easy to Come By.*

Almost everyone is ready and willing to give advice. But to understand another person's problem and to be of assistance involves more than just giving advice. To help another person one should be willing to listen attentively. In the process of "talking out" the problem one is frequently able to think of possible solutions and alternative choices that will solve the difficulty.

A young girl with whom I had several counseling interviews indicated in the final interview that she was glad that I hadn't suggested what she might do. In this case, the thing she wanted more than anything else was to be able to talk to someone to clarify her own thinking, and make decisions on her own. Several people she had sought help from had told her what to do, but this hadn't helped her think through the problem and make the decision she alone had to make.

2. *Using Good Counseling Can Affect the Future.*

Counseling involves more than finding the solution to immediate problems. Its function is to produce changes in the individual that will enable him to make wise decisions affecting the future, as well as to extricate himself from his immediate difficulty.

Helping a person think through his problems realistically today generally has effects on decisions he will make in the future. Through the process of counseling, people learn how to make proper decisions

and, when the time comes to make even more important and more serious decisions, they will generally be able to do so with less conflict.

3. *Attitudes Are Very Important.*

Counseling should concern itself with attitudes rather than actions. Actions will change as a result of attitude change. To illustrate, a young girl may indicate that she is troubled by extreme shyness especially with boys. One response to such a problem is to suggest immediately that she get more social experience, go to school dances, and force herself to participate. Such a suggestion at this stage is not counseling as the term is used here. Counseling calls rather for an exploration of the attitude behind the shyness. How is it related to feelings about other things and people? What are her plans for the future? What are her relationships to other members of her family? Through a good counseling session, attitudes can be modified enough so that she will be willing to try again to become involved in social activities.

4. *Emotions Are More Important than Intellectual Attitudes.*

A counselor should be concerned with emotional rather than purely intellectual attitudes. Counseling should concern itself primarily with feelings as they are related to personal problems, whether problems stem from the home, a sense of inferiority, or trouble with teachers, friends, or schoolmates. Information giving and intellectual understanding have their place in the counseling situation, but emotionalized feelings are very basic and should never be ignored.

Most of what we do is done on the basis of how we feel at that moment rather than how we think. We can frequently intellectualize and come up with solutions to our problems that appear very clear but when the final decision is made it is generally made not upon the intellectual rationale of a problem but rather upon the emotionalized feelings present in the situation.

5. *Understanding and Acceptance Are Basic.*

The foundations upon which good counseling rests are understanding and acceptance. A person must genuinely feel that he is understood and accepted as he is before he will feel free to talk about his problems. Acceptance is basic because the people with whom one is dealing are likely to have mixed feelings about being understood. (Continued on page 854)

PHILOSOPHY

teaching

CONDUCTED BY THE CHURCH
UNIFIED SCHOOL SYSTEM

BY NEIL J. FLINDERS
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An individual's life is shaped by constant evaluation. Every decision is a result of accepting or rejecting certain propositions or information. Success

appears to be partly a result of basing one's decisions upon accurate and properly interpreted information. This problem of choosing has probably never been more challenging than at the present. Mass media are flooding the free world with information from a stockpile of knowledge that is being expanded faster than it is being disseminated. To the individual this volume of data is so great that it is incomprehensible—an impossible task of assimilation.

How to deal with this immense, complex abundance of information is one of the most challenging problems in the twentieth century. Electric computers and the industry they represent owe both their existence and rapidly rising status to this information explosion. Computers and similar machines are a lifeline for business and government.

But what of the individual? How can he discern truth from error when it is impossible to understand and review all the facts? For anyone familiar with modern advertising it should not be difficult to see how effective is the accumulation of selected facts in influencing human behavior. The problem is that facts can be interpreted in many ways. Sometimes the same facts can be used to support two conflicting conclusions. It is the assumption upon which one assembles the facts that is most vital.

By examining these assumptions an individual can analyze, digest, and act upon large amounts of con-

troversial information. This is one of the most important aspects of education. Great effort is expended to acquaint students with the superstructures of the various disciplines, but too often the assumptions upon which they rest remain unexamined. It is important for the student who studies philosophy to learn that beneath the blinding glare of rhetoric and the maze of logical structure lies a simple assumption that serves as a foundation upon which all else stands or falls. One should attempt to identify the simple premises involved in the problems of everyday life. When this is not done, one is left abandoned in a jungle of drifting conclusions.

Fortunately, the gospel of Jesus Christ provides man with a standard by which he can properly evaluate the data and assumptions he confronts in life. This is the frame of reference for this outline of the essential aspects of the LDS philosophy of life which is, in effect, a philosophy of education.

This is not an exhaustive or analytical discussion. The very nature of the gospel of Jesus Christ seems to suggest that it is not entirely subject to traditional analysis. Its scope transcends or extends beyond any academic measuring device. Human reason, because it is human, is finite and each tool created by this reason is finite; hence human reason is its own limitation. That which is infinite and eternal, though it might be in harmony with human reason, is not circumscribed by it. Some things of God can only be known by the Spirit of God, which medium includes but transcends ordinary reason.

Because of the nature of the gospel and the limitations of mortality, man's struggle to deal with it academically will always result in a certain amount of frustration. Therefore, even though the investiga-

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and THE LATTER-

tion is encouraged, it is suggested that great caution be exercised in formulating certitudes in fringe areas on the basis of the limited methods and means presently available.

Philosophy is man's way of thinking about life. It helps him understand, explain, and assign meaning to himself and to the existence he encounters. When reduced to its simplest form, a philosophy consists of one or more basic assumptions, concepts, or premises. Using these propositions as guidelines a person concludes, interprets, and evaluates his thoughts, feelings, behavior, and interaction with things and people.

The processes of living, looking at life, and thinking about life have inspired mankind to reflection. Man has discovered that he is challenged with great questions. For example:

What is the nature of the universe?

What is man?

Where did man come from?

What is man's purpose and destiny?

How should man conduct himself?

How does man discover the answers to these questions?

In response to these questions, a number of different philosophies have been developed and a variety of possible solutions or conclusions have been suggested. Some of these suggested approaches are quite simple while others are entwined in a great complex of logical structure. They are often in conflict, and the attitudes and behavior they provoke in man vary considerably. The kind of philosophy a man endorses is important because it has a definite effect upon himself and his fellow men.

The Church proclaims that the gospel of Jesus Christ is the true philosophy of life. (David O. McKay, *The*

Instructor, April 1963, p. 114.) Within its framework man will most accurately comprehend the truths available to him in mortal existence. Therefore, to set aside the framework of the gospel and substitute in its place another philosophy to explain life seriously restricts vision and increases distortion and error.

This is not a narrow view. If a person uses the gospel of Jesus Christ to meet and explain life and then judiciously applies the specialized methods of secular disciplines in the right situations, he can avail himself of all this that is good and true. (Thirteenth Article of Faith.) There are no restrictions, beyond proper preparation and propriety, placed upon man in his honest quest for truth insofar as the gospel of Jesus Christ is concerned. (D&C 58:27-29.)

In order to examine the roles of teacher and student in the educational setting it is necessary to outline briefly the basic educational philosophy of the Church. This philosophy is much more than a set of explicit propositions. It has a unique spirit which, rather than its logical precision, is the source of its power and strength. (*Ibid.*, 1:18-30; 50:10-20.)

Two fundamental propositions are central to this philosophy:

a. Man is the offspring of an eternal, living, personal God who has an immortal body of flesh and bone and who is capable of responsive passion. (DHC 6:305; D&C 130:22.)

b. It is his work and glory to bring to pass the immortality and eternal life of man. (Moses 1:39.)

Upon these two facts rest numerous other propositions that answer the questions posed at the beginning of this article.

Some of the most basic of these are:

God was once a (Continued on following page)

TEACHER



Philosophy and the Latter-day Saint Teacher

(Continued from preceding page)

mortal man. (DHC 6:304.)

God is consistent and orderly in his work. He utilizes and is subject to law. (D&C 82:10; 2 Nephi 2:13-14; Alma 42:13; D&C 132:8.)

Man's intelligence is co-eternal with God and is self-existent. It was not created and cannot be destroyed. (D&C 93:29; DHC 6:310-311.)

Man is a free agent. (Helaman 14:30.)

Man is capable of achieving Godhood. (Rom. 8:16-17; D&C 132:20-21.)

The presiding authority in the universe is God the Father. (First Article of Faith; Matt. 3:11, 16; Luke 3:22; John 14:16-17; Matt. 28:18-19; D&C 20:27-29.)

This earth upon which we dwell was created under the direction of God the Father by Jesus Christ before he obtained a body of flesh and bone. (Moses 1:32-33, Heb. 1:2.) There is a personal devil who has numerous followers. They are active and have an influence here upon the earth. (D&C 29:36-37, 39-40.)

Adam was the first man and his wife Eve was the first woman upon this earth. They are the progenitors of the human race in mortality. (Moses 3:7; statement of the First Presidency 1909.) When Adam and Eve were placed in Eden they were not subject to death and would have lived forever in their state of innocence had they not violated the law given them in the garden. (Gen. 2:17, 3:3, 19; 1 Cor. 15:21-22; 2 Nephi 2:22.)

By partaking of the forbidden fruit and violating the law under which they were placed, their nature was changed and they became subject to spiritual death, which is banishment from the presence of God, and to temporal death, which is separation of spirit and body. (D&C 29:40-44.)

If Adam and Eve had not transgressed this law, they would never have had children. They did transgress, however, and thus provided the means for man to obtain a physical body. (Moses 5:11; 2 Nephi 2:22-25.)

By personal choice and under the direction of God, man enters mortality on this earth for the purpose

of undergoing the experiences of an intermediate probation. (Abraham 3:22-28.) Through this act of taking upon himself mortality, man subjected himself to a death over which he has no power. (Gen. 3:17-19; 1 Cor. 15:21-22.) This condition made necessary a Redeemer empowered to overcome death and to provide for the reuniting of the spirit and the body of man. Jesus Christ was that Redeemer, and the resurrection is the means whereby the spirit and body of man reunite never to separate again. All men who enter mortality are recipients of this resurrection. (1 Cor. 15:21-22; John 3:14-17, 4:14, 5:24-29, 11:25-26; D&C 29:22-25; Alma 11:40-45, 40:22-23; Moses 4:1-2; Abraham 3:25-28; 2 Nephi 2:8-9.)

Man in his fallen state is subject to eternal laws, the violation of which restricts him from entering back into God's presence and makes him liable to punishment under the justice of these laws. The only way man can escape this punishment and requalify himself to enter God's presence is through obedience to the laws of the gospel of Jesus Christ. (Alma 42:24; D&C 19:16-19.)

The basic laws of the gospel are:

Faith in the Lord Jesus Christ;

Repentance;

Baptism by immersion by those having authority;

Laying on of hands for the gift of the Holy Ghost;

Developing a contrite spirit and a humble heart;

Obedying all the ordinances and principles pertaining to eternal life and faithfully enduring in righteousness to the end. (Fourth Article of Faith; D&C 14:7.)

All men will be judged according to their individual works and none will be required to pay the debts of another. (Second Article of Faith.) There are graded kingdoms or degrees of glory, which the children of men will inherit after the resurrection, according to their works. (D&C 76; 1 Cor. 15:40-42; D&C 131:1.)

The gospel of Jesus Christ was introduced to Adam and Eve after they were driven from the Garden of Eden. It became necessary because of apostasy to reintroduce in whole or in part this same gospel in various dispensations since that time. (Moses 6:50-67.)

The gospel was restored for the final time through the Prophet Joseph Smith. (D&C 27:5-13.) The mission of the restored Church of Jesus Christ is to preach the gospel and administer in its ordinances among all nations in preparation for the coming of our Savior Jesus Christ, who will rule and reign on this earth as Lord and King. (*Ibid.*, 39:5-6; 38:33; 41:4.)

Man has dominion over all things upon the earth. His duty is threefold:

1. To fulfil the measure of his creation by multiplying and replenishing the earth.

2. To work out his salvation in compliance with the gospel of Jesus Christ.

3. To subdue the earth. (Gen. 1:26-28; Mormon 9:27; D&C 33:11-12, 39:5-6.)

God reveals his will to man. This revelation originates outside of man and is not autonomous with him. (D&C 1; Amos 3:7; Joseph Smith 2.) God has not revealed all things pertaining to this earth and man's life upon it. (D&C 101:32-34.)

God has restricted the revelations he has given to man to this earth and the things that pertain to it. (Moses 1:35.)

Man must do and learn many things of his own free will. (D&C 58:27.)

Man exists that he might have joy and happiness in this life and in the life to come. (2 Nephi 2:25; DHC 5:134-135.)

Truth is a knowledge of things as they were, as they are, and as they are to come. (D&C 93:24.)

The concepts of the gospel listed above are vital. These fundamental principles are the measuring rods by which the Latter-day Saint should test and accept or reject the ideas, experiences, and attitudes which confront him. They are the guidelines God has given man for protection and direction during this mortal existence.

The philosophy of the Church is to think about, act, and react to life in terms of these principles. Therefore the Church helps man reach as complete an understanding of these principles as possible. It is not consistent with the philosophy of the Church to adopt some other ideology or to operate on a double standard—having one philosophy for Sunday

and another for the other days of the week.

A unique quality of the Latter-day Saint position is that it is an open-ended approach to the philosophical questions of life. It does not claim an explicitly complete philosophy. This is sometimes disconcerting because of the desire for the security of "rational" answers for all questions at a given time. But far from being a weakness, this incompleteness is an integral part of the gospel's strength. While all the answers men might desire are not available in writing, the means for obtaining answers which are needed is built into the philosophy itself. This encourages growth and development and helps fulfil one of the purposes of mortality.

The primary problem connected with all philosophical propositions is: "How can we know that these ideas are what they claim to be." The first answer, which underlies all other answers, is simply: "The just shall live by faith." Now on the basis of this faith, man can and does receive sure knowledge from God through the Spirit that these things are true.

Obviously, the truths of all things in all aspects of life are not directly communicated to man in this manner. Even though all truth originates with God, it does not all come

to man by the same method. Other means, requiring other preparation and development, are provided for man to learn truth. It is in this quest and in the confusion that arises about these various methods that so much contention and misunderstanding develop. The shorelines of man's islands of knowledge, limited as they are, always encounter the sea of the unknown. And the unknown is a threat to the status quo of that which man does know.

New discoveries are consistently forcing the modification of heretofore accepted views. In many areas of life, therefore, knowledge is incomplete and tentative. The Church proclaims that truth is "a knowledge," and to the extent that knowledge about any given thing is incomplete, then the "truth" or conclusions based upon that knowledge will be incomplete. It becomes apparent, then, that the only safe or reliable conclusions are those which come from a person who has a complete knowledge upon which to base his propositions. The Latter-day Saint knows that God is that individual. Therefore, the truths which God communicates to men, insofar as man correctly comprehends them, constitute the most reliable kinds of knowledge available to man.

In addition to this limited revealed

knowledge, man has access to an inestimable amount of tentative knowledge which he has acquired by his own diligence and free will. This knowledge, when properly tested and measured in terms of the revealed God-given principles, should become part of the gospel in a man's life. Hence his philosophy is constantly enlarging in both scope and depth. Never in this mortal state will he complete this process.

These ideas have great implications for the teacher and the student in the church educational program. Life itself is a schooling, a growing and becoming. And inherent within life lie principles that must be discovered, adopted, and adapted in the formal educational program of the Church. The seminaries, institutes of religion, colleges, and the church university accept this responsibility as part of their task. Consequently they will always be enveloped in research and development in all areas of education related to their assignment.

The total seminary, institute of religion, college, or university operation of the Unified Church School System constitutes the educational program for that particular component part—it is not just classroom instruction. Every structured experience the student has with the system is part of its educational influence. This influence is constantly improving.

The value of the system is determined by its effectiveness in aiding the Church to fulfil its mission, affecting the joy and happiness of individuals now and hereafter.

The Latter-day Saint teacher in the church program of education is operating in an eternal frame of reference. Knowingly and intentionally he is an influence, building faith in the Lord Jesus Christ. His acts as a teacher have eternal influence upon the lives of his brothers and sisters. This is an awesome responsibility.

As a teacher he should develop a personal philosophy sensitive to this vision of his role in his Father's work. This can only be accomplished by accepting and living the gospel of Jesus Christ. The teacher must make the gospel of Jesus Christ his personal philosophy.

MY PRAYER BY EMILY POWELL

Give me this day the thoughts which make me know

Each hour what thou would have me do:

To patient be, tender, ever kind to those I love,

And conscious be of thee the whole day through.

What would thou have me do dear Lord?

Please tell me as I wait on thee.

I lift my heart, my very soul to thee.

Please tell me how to know thy will, thy perfect plan for me.

Keep me to play my part and take my place

With other souls to whom thou also gives

A part to play in thy great plan.

Keep me to tread with joy the way

Thy wisdom sweet hath planned for me.

To murmur not, nor seek myself to please

But walk with thee in true humility.

To harmless be, not critical, dear Lord,

Of other souls who different paths are set by thee to tread,

*But just to walk with joy the way thou hast for me
And leave the rest to thee.*

(Continued from page 821)

as the higher critics had assumed, the invention of men writing many centuries after the times they are supposed to be describing; the Old Testament gives a vivid and accurate picture of the very world in which the patriarchs are said to have moved, and of no other.³³

Eduard Meyer and Ed. König were right when they insisted that the Old Testament narratives, unlike the dry annals of the Babylonians or the fairy stories of the Egyptians, were real history: "... this respect for fact and historical perspective in the records of the race finds no parallel in the whole literature of the ancient Near East until the time of Herodotus."³⁴

The theory that Genesis was not intended as history but as "poetic media for the conveyance of divine truth," must now be discarded.³⁵ For "none of the Pentateuchal and other early historical sources of the Old Testament invented its material . . . [they] cannot be charged with any kind of fabrication."³⁶ And not long ago it was thought to be *all* fabrication!

"It is clear," writes Albright, "that the substantial historicity of biblical tradition has been vindicated to an extent which few unprejudiced bystanders could have deemed possible a generation ago."³⁷ In commenting on this, Albright observes that the peculiar genius of the Jewish and Christian religions, as over against all other religions, is the total involvement of their teachings with a real historical background; he also notes that this background has been largely lost today, but has its clearest expression in the Book of Mormon, which commits the Mormons, whether they like it or not, to a literal and historical interpretation of the story of salvation.³⁸

At present, attention is being called to the distinctly epic nature of the earliest patriarchal stories, "a distinctive epic attitude," showing that the "pre-Solomonic Hebrew history [has] been conditioned by a specific epic standard."³⁹ Some years ago this writer pointed out at considerable length that the oldest part of the Book of Mormon, the book of Ether, depicts the purest epic milieu in the fullest epic detail. Is it mere coincidence that Joseph Smith hit upon the epic device for his oldest stories? Nobody even knew there was a genuine epic milieu until Chadwick pointed it out in the 1930's.⁴⁰

When a hundred years ago late Babylonian parallels to the Hebrew flood story were discovered in the library of Assur-bani-pal at Nineveh (first of the great library discoveries), it was instantly concluded that the Old Testament version had been lifted from this Babylonian "original." But as still older versions of the flood story were found in Mesopotamia, they were noted to be more like the Genesis story the older they were, indicating that the Bible story might be the oldest one after all.⁴¹ And now comes the Atra-khasis Epic of great antiquity, showing that the Babylonian flood story which has long been accepted as the original source, "has been wrenched from its context," which here appears for the first time, offering "proof . . . that the whole framework of Hebrew tradition in Genesis I-X, and not just the episode of the flood, has its counterpart in Sumero-Babylonian legend."⁴²

A perhaps even more striking vindication of the possible priority of much Bible material over the sources from which it is supposed to have come is the discovery by Drioton that a famous monument of Egyptian Wisdom literature, which is supposed to have been the source and inspiration of Hebrew Wisdom literature, "is actually an indifferent Egyptian translation from a Semitic

-Hebrew-original. . . . This would be the 'Words of the Wise' on which Proverbs also subsequently drew."⁴³ The idea that the Babylonians and Egyptians might be dependent on the Hebrews for ideas found in the Bible instead of the other way round is indeed a revolutionary one.

It is interesting that the ancient Hebrew remains, though not scarce, do not have the impact that the foreign materials do.⁴⁴ The Lachish Letters, containing eyewitness accounts of the desperate state of things in the land of Jerusalem in Lehi's day,⁴⁵ have excited far less comment than the Elephantine Papyri which show us a Jewish community living far up the Nile, whither they had fled for safety, possibly at the destruction of Jerusalem in Lehi's day.⁴⁶ In 1954 some of these records, the Brooklyn Aramaic Papyri, were discovered in a trunk, where they had been overlooked for fifty years.⁴⁷ Perhaps the most surprising discovery about these Jews settled so far from home, was their program for building a temple in their new home.⁴⁸ Not long ago learned divines were fond of pointing out that Nephi's idea of building a temple in the New World was quite sufficient in itself to prove once for all the fraudulence of the Book of Mormon, since, it was argued, no real Jew would ever dream of having a temple anywhere but in Jerusalem. So the Elephantine Papyri score another point for the Book of Mormon.

The portrait of Abraham as a very civilized man who possibly lived in "a sophisticated brick house in a city," was something "we should never have guessed" until Sir Leonard Woolley discovered it in the 1930's.⁴⁹ Since then all sorts of information about Abraham has been turning up.⁵⁰ In 1950 were published fragments of a book of Abraham found among the Dead Sea Scrolls; they supply interesting side lights on our own book of Abraham, to which we shall refer below.⁵¹ The

same year saw the publication of the Brooklyn Papyrus, part of an actual record kept at an important Egyptian prison in Joseph's day. It includes a list of seventy-five prisoners' names, of which forty are of West Semitic origin, by which "the genuine antiquity of some patriarchal names is . . . brightly illumined."³² Which reminds us that in 1938 Nelson Glueck first showed Lehi to be an authentic West Semitic name, at home in the borders near the Red Sea.³³

In 1958 the same authority was able to trace part of Abraham's route through the desert "into the Wilderness of Zin from Palestine to Egypt and back again. . . . After having discovered these Abra(ha)mitic sites," he reports, "the chapters in the Bible describing the journeys of Abraham and his people . . . became clear to us."³⁴

"To come forth in their purity. . . ." By far the greatest influence in effecting a new reading of the Old Testament comes from the Dead Sea Scrolls. And the surprising thing that the Scrolls show us is that the text of the Bible has not been so much altered—for actually they show that it has been on the whole preserved with astonishing integrity—as mutilated by the removal of material from the original. As Professor Albright puts it, "Our Hebrew text has suffered much more from

losses than from glosses." And he proceeds to illustrate the point from a number of books, showing that "future translations will have to expand the text substantially—including . . . some [passages] of great importance for their content."³⁵

Which brings us back to our original proposition that "they have *taken away* . . . many parts . . . that were most precious . . ." and that these are to be restored by the bringing forth of "other books" and records. There is no better illustration of both these points to date than the Dead Sea Scrolls.

Within a stone's throw of Jerusalem (less than fifteen miles away on the average), is a land that had been examined with care by Christian antiquarians since the days of Origen and Jerome. Hundreds of caves containing thousands of written fragments had escaped detection through the centuries until the desert suddenly came to life in the early 1950's. "Discoveries tread on the heels of discoveries," cried Professor Cross. "The antique riches of this land seem limitless."³⁶ By 1960 over 230 caves had been explored, and writings had been discovered in many of them.³⁷ The documents that interest us consist of more than 400 manuscripts covering a span of 300 years—from the end of the third century BC until 68 AD.³⁷ They in-

clude "the first major biblical manuscript of great antiquity,"³⁸ letters of the great leader Simon Bar Kochba written by himself,³⁹ the "first known Hebrew documents from the early Rabbinic period,"⁴⁰ and above all the records and teachings of a pre-Christian "Church in the Wilderness."⁴¹

More than a decade ago this writer, following a clue from an apocryphal work called the Assumption of Moses, suggested in the pages of *The Improvement Era* that the documents from the caves of Qumran had not been hastily buried by their owners to preserve them from the ravages of a Roman army but had rather been deliberately buried and sealed up to come forth in a later "dispensation."⁴² Since then, the discovery of a fragment of the Assumption of Moses itself in one of the caves has put scholars on the track of investigation which now leads them to the conclusion that the Scrolls actually were buried "in a solemn communal interment" with the hope of their discovery in a later and better age.⁴³

In this connection, one find in particular should be mentioned, namely the now famous Copper Scroll from Cave IV. It is a document of first importance: ". . . There is hardly an aspect of Near Eastern archaeology, history, and religion that [it] does not in some way illuminate."⁴⁴ Originally it consisted of copper plates, but these have been riveted together so that they could be rolled up in imitation of a sacred leather scroll.⁴⁵ Why copper? Because this record was more valuable than any of the other Scrolls, being nothing less than a catalog of all the buried treasures of the society. If this record should perish, many if not all of their possessions—all dedicated to the Lord—would be irretrievably lost. Hence it had to be written on an enduring substance and carefully hidden away.⁴⁶ Consider some items from the Copper Scroll:

SPECIAL MOMENT

BY FRANCES HALL

*You can be doing some very simple thing:
Picking beans in a garden,
Making sandwiches for a picnic,
Helping a child put on his galoshes—
And suddenly contentment splashes on your face
Like a first drop of rain in an unexpected shower.
A downpour of gentleness shines around you,
There is an exuberant flash of lightning,
And along the green hills of your life
Resounds a thunderclap of joy.*

Item 4: "... tithe vessels, consisting of log vessels and amphorae, all of tithe and stored Seventh-Year produce and Second Tithe ... in the bottom of the water conduit, six cubits from the north towards the hewn immersion pool."

Item 26: "... buried at three cubits, (hidden) there is a pitcher, in it, one scroll, under it 42 talents."

Item 34: "In the (drain) pipe which is in the eastern path to the Treasury, which is beside the Entrance: tithe jars and scrolls in among the jars."⁶⁷

All these were sacred treasures and could only be used for sacred purposes.⁶⁸ Note that along with the money are sacred writings, one of them in a clay vessel such as the Dead Sea Scrolls were found in, others packed in among the jars. The "immersion pool" refers to "a ritual bath" according to Allegro's note, and the "Seventh-Year produce" reminds one of the custom, referred to casually in the Book of Mormon, of the people's bringing a seven years' supply to a great gathering.⁶⁹

Pre-Christian baptism and seventh-year produce thus ring familiar bells to the student of the Book of Mormon. But what is of particular interest, of course, is the nature and use of the copper plates. By both precept and example they proclaim from the first time clearly and unequivocally that it was indeed an ancient Jewish custom to conceal sacred records, including records kept on metal plates prized for their durability. The business of writing on such plates was hard and distasteful work: "The scribe, not without reason, appears to have tired toward the end, and the last lines of writing are badly formed and rather small. One can almost hear his sigh of relief as he punched out the last two words in the middle of the final line."⁷⁰ How clearly this recalls the protests and explanations of our Book of Mormon writers,

"... and I cannot write but little of my words, because of the difficulty of engraving our words upon plates" (Jacob 4:1) and "... I would write it also if I had room on the plates, but I have not. ..." (Mormon 8:5.) Writing on plates requires a cramped and abbreviated script, Moroni explains (Mormon 9:32), and Allegro also notes that writing on copper plates actually produces a new kind of writing that is peculiarly difficult to read, characterized by mixing forms of letters, ignoring the proper spacing between words, "running-over from one line to the next in the middle of a word," and general neglect of vowels.⁷¹

"A greater deficiency lies in ourselves," Allegro concludes, "we simply do not possess a sufficiently comprehensive technical Hebrew vocabulary to deal with a text of this kind."⁷² This should have a sobering effect on those people who fondly suppose that if we could only discover some Nephite plates, the translation could be left to them: this sort of thing needs a Urim and Thummim indeed.

Since the past few decades have brought forth numerous exemplars of ancient writing on metal plates, of which Exhibit A are the gold and silver Darius plates—sacred history deposited in a special stone box by a near-contemporary of Lehi⁷³—it is only too easy to forget that nothing in the coming forth of the Book of Mormon excited louder howls of derision than the fantastic idea of a sacred history being written on gold plates and then buried in the ground. The Copper Scroll and its message, compared carefully with what the Book of Mormon itself has to say about the recording and storing of bronze and gold plates, should give pause to the most skeptical critic of the Book of Mormon.

(To be continued next month)

FOOTNOTES

¹In 1 Nephi 13, verses 3, 4, 10, 12, 14, 15, 16, 17, 19, 23, 29, 30, 31, 32, 33, 38,

42 show that the gentiles and the Church are not to be confused. In verses 25 and 26 the gentiles receive but then lose the pure records. In verses 35 and 36 more records "come forth unto the Gentiles," and in verse 38 it is the gentiles who convey the Bible to the Indians, while in verse 39 they convey yet "other books" to all the world, convincing themselves, the Indians, and the Jews that the former records are true. This seems much too complicated to refer to the Book of Mormon alone. See especially 1 Nephi 14:23-28.

²See Francis W. Kirkham, *A New Witness for Christ in America* (Independence, Mo.: Zion's Printing and Publishing Co., 1942), pp. 267-8.

³For a general discussion, see H. Nibley, in *The Improvement Era*, 62 (1959), pp. 147ff.

⁴See Nov. Era, 1964, notes 94 to 99.

⁵J. N. Schofield, in *Expository Times*, 71 (1960), p. 195.

⁶W. F. Albright, in *Cross Currents*, 9 (1959), p. 114.

⁷C. Gordon, in *Christianity Today*, 4 (Nov. 23, 1959), p. 131.

⁸Ed. Meyer, in *Sitzber. der Berliner Akad. d. Wissenschaft, Hist.-Phil. Klasse*, 1908, p. 153.

⁹Robinson, in *Zeitschrift für die alt testamentarische Wissenschaft*, 73 (1961), p. 265.

¹⁰W. F. Albright, in *Journal of Bible and Religion*, 31 (1963), p. 110.

¹¹C. S. Rodd, in *Expository Times*, 71 (1960), p. 131.

¹²H. H. Rowley, in *Expository Times*, 71 (1959), p. 97.

¹³T. Robinson, *op. cit.*, p. 267.

¹⁴J. Schofield, *op. cit.*, p. 196.

¹⁵Compare the latest summary, S. Hooke, Ed., *Myth, Ritual, and Kingship* (Oxford, 1958), with our discussion in *An Approach to the Book of Mormon* (Salt Lake City: Deseret Book Co., 1964), Ch. 23 (pp. 256-268).

¹⁶W. F. Albright, in *Journal of the American Oriental Society*, 64 (1944), p. 148.

¹⁷A. Parrot, in *Revue de l'Histoire et de Philosophie Religieuses*, 1950, pp. 1-9. Cf. W. F. Albright, *The Biblical Period from Abraham to Ezra* (New York: Harper & Row, 1963), pp. 2-9.

¹⁸C. Gordon, *op. cit.*, pp. 193-4.

¹⁹For the Book of Mormon, H. Nibley, *Approach to the Book of Mormon*, Chapter 8.

²⁰C. Gordon, *Before the Bible* (New York: Harper & Row, 1962), p. 32ff.

²¹E. A. Speiser, in *Contemporary Review*, IV, pp. 214-5.

²²H. H. Rowley, *op. cit.*, p. 97.

²³C. Gordon, *op. cit.*, pp. 134, 131.

²⁴No one questions that Hammurabi's Code is a single composition in spite of the fact that the prologue and epilogue are not only written in poetry (as against the prose of the laws) but in a different dialect from the laws, because the poetry calls not only for a different style but even for different grammatical forms." C. Gordon, *Ugaritic Literature* (Rome: Pontifical Biblical Institute, 1949), pp. 6-7, discussing other cases as well. Cf. his article in *Christianity Today*, 4 (1959), p. 132.

²⁵K. A. Kitchen, in *Faith and Thought*, 91 (1959), p. 190. It has been shown

that varieties of style occur within single Egyptian documents as well as Babylonian, *ibid.*, pp. 188f. Cf. S. Mowinkel, *Prophecy and Tradition* No. 3 (Oslo, Norse Academy of Science, 1946), pp. 7-8.

²⁰H. H. Rowley, in S. Hooke, *op. cit.*, p. 260. A generation ago such a thing was unthinkable, H. Torczyner, in *Zeitschrift der Deutschen Morgenländischen Gesellschaft*, 85 (1931), pp. 287-324.

²¹H. H. Rowley, in *Expository Times*, 71 (1959), p. 98.

²²A. Haldar, *Associations of Cult Prophets among the Ancient Semites* (Uppsala, 1945), p. 199. "Today there is a confident assertion that the prophets of Israel were all cultic officials. . . ." J. Schofield, *op. cit.*, p. 197.

²³J. Eaton, in *Vetus Testamentum*, 9 (1959), p. 138.

²⁴*Ibid.*, p. 149; cf. H. Wildberger, in *Vetus Testamentum*, 8 (1958), p. 81.

²⁵H. Wildberger, in *Vetus Testamentum*, 7 (1957), p. 65.

²⁶G. E. Wright, in *Expository Times*, 71 (1960), p. 292.

²⁷W. F. Albright, *Biblical Period from Abraham to Ezra*, p. 5; "... the Patriarchs came alive with a vividness unknown to a single extrabiblical character in the whole vast literature of the ancient Near East." For discussions of the discovery of the Patriarchal Age, J. Reider, in *The Jewish Quarterly Review*, 27 (1937), p. 349; J. C. L. Gibson in *Journal of Semitic Studies*, 7 (1962), p. 44f; R. de Vaux, in *Revue Biblique*, 53 (1946), pp. 321-

348; G. E. Wright, in *Expository Times*, 71 (1960), pp. 292-6, and *ibid.*, 72 (1961), pp. 213-6; A. Parrot, *op. cit.*, pp. 1-10.

²⁸J. Gray, in *Vetus Testamentum*, Suppl. Vol. V (1957), p. 218. Cf. Ed. Meyer, *Die Israeliten und ihre Nachbarstämme* (Halle, 1906), p. 484, and *Geschichte des Altertums*, I, 1, 131; and Ed. König, in *Historische Zeitschrift*, 132 (1925), pp. 290ff.

²⁹T. C. Mitchell, in *Faith and Thought*, 91 (1959), p. 48.

³⁰E. A. Speiser, *op. cit.*, p. 214.

³¹W. F. Albright, in *Cross Currents*, 9 (1959), p. 117. Cf. G. von Rad, in *Expository Times*, 72 (1961), p. 216; H. H. Rowley, *ibid.*, 71 (1960), p. 97.

³²Albright, *op. cit.*, p. 111.

³³C. Gordon, in *Journal of Near Eastern Studies*, 11 (1952), p. 213; cf. *ibid.*, 13 (1954), pp. 56ff.

³⁴See discussion in *The Improvement Era*, 59 (January 1956), pp. 30f.

³⁵Discussed by H. Nibley, in *A Book of Mormon Treasury* (Salt Lake City: Bookcraft, 1959), p. 135.

³⁶W. Lambert, in *Journal of Semitic Studies*, 5 (1960), p. 116.

³⁷E. Drion, in *Faith and Thought*, 91 (1959), pp. 191-3.

³⁸For a summary of important Hebrew finds, S. Moscati, *L'Epigrafia Ebraica Antica*, in *Biblica et Orientalia*, No. 15 (1951), discussing the Gezer Calendar (pp. 8ff), the Samarian Ostraca (27ff), the Siloam Inscription (40ff), the Bulla Ostraca (40ff), the seals (47ff), the

and jar-handles (72ff), inscribed weights (99ff), the Samarian Ivories (106f), and newly found inscriptions (111ff).

³⁹H. Nibley, *Lehi in the Desert*, etc., (Salt Lake City: Bookcraft, 1952), pp. 8f, 109.

⁴⁰M. L. Margolis, in *Jewish Quarterly Review*, 2 (1911-2), pp. 419f.

⁴¹C. Torrey, in *Journal of Near Eastern Studies*, 13 (1954), pp. 149-53.

⁴²M. Margolis, *op. cit.*, pp. 430-435.

⁴³T. L. Woolley, *Digging up the Past* (Middlesex: Hammondsworth, 1950), pp. 64-66.

⁴⁴"The contracts from Kirkuk and nearby Nuzu confront us with biblical parallels that cluster around the Patriarchs . . . Abraham was of Mesopotamian origin, and his son and grandson married girls from their kin in Mitanni. At the same time, Egyptian blood was in the Patriarchal household. . . . The Patriarchal Hebrews enjoyed the ideal spot and the ideal time to fall heir to the rich and varied heritage of the cultures of ancient Near East. . . ." C. Gordon, in *Journal of Near Eastern Studies*, 13 (1954), pp. 56-59, and *ibid.*, 11 (1952), p. 212.

⁴⁵Y. Yadin, *A Genesis Apocryphon* (Jerusalem: Hebrew University, 1956), p. 8.

⁴⁶K. A. Kitchen, in *Faith and Thought*, 91 (1959), pp. 180-4.

⁴⁷See *The Improvement Era*, March 1956, p. 152.

⁴⁸N. Glueck, in *Proceedings of the American Philosophical Society*, 100 (1956), pp. 150-5.

⁴⁹W. F. Albright and D. N. Freedman, in *Journal of Bible and Religion*, 31 (1963), p. 111f.

⁵⁰F. M. Cross, in *The Biblical Archaeologist*, February 1954, p. 17.

⁵¹G. Kuhn, in *Theologische Literaturzeitung*, 85 (1960), p. 651. For the latest list of new texts, R. Meyer, *ibid.*, 88 (1963), pp. 19ff.

⁵²F. M. Cross, *op. cit.*, p. 2.

⁵³*Ibid.*, p. 11.

⁵⁴R. Brownlee, in *The Biblical Archaeologist*, September 1951, p. 54.

⁵⁵"We have treated this theme at length in *An Approach to the Book of Mormon*, pp. 133-162 (Chapters 13-15).

⁵⁶*The Improvement Era*, 57 (February 1954), p. 89.

⁵⁷M. Black, *The Scrolls and Christian Origins* (New York: Scribner, 1961), p. 12.

⁵⁸J. M. Allegro, *The Treasure of the Copper Scroll* (New York: Doubleday, 1960), p. 25.

⁵⁹*Ibid.*, p. 27; A. Dupont-Sommer, in *Revue de l'Histoire des Religions*, 151 (1957), p. 25.

⁶⁰Allegro, *op. cit.*, p. 62.

⁶¹Translated by Allegro with reproductions of text, on pp. 33, 43, 47.

⁶²"To use such goods for non-religious purposes was a heinous sin," *ibid.*, p. 61.

⁶³Nephi 4:4. Note that they only needed the substance for a year and a half; the seven year supply was apparently familiar and traditional.

⁶⁴Allegro, *op. cit.*, p. 27.

⁶⁵*Ibid.*, pp. 28-30.

⁶⁶There is a reproduction of these along with a discussion of "Ancient Records on Metal Plates," in Franklin S. Harris, Jr., *The Book of Mormon Message and Evidences* (Salt Lake City: Deseret News Press, 1953), pp. 95-105.



35TH ANNIVERSARY AT THE NEW YORK WORLD'S FAIR

RICHARD L. EVANS

With this thirty-fifth anniversary broadcast today, originating at the New York World's Fair, two themes come uppermost to mind: one is the theme of the Fair, "Peace through Understanding." The other is the theme of our own Pavilion, "Man's Search for Happiness." Life is a search for us all. We all have our unanswered questions. We all have our problems, our disappointments, our difficulties, things to accomplish, things to overcome and improve upon. And in this search every man has an obligation to learn all he can, to know all he can, and to become all that he can become. One of the greatest utterances ever recorded was this: "Let there be light."¹ We all need to come out of the shadows, to search, to think, to learn, to repent and improve, and to find our peace through understanding in our search for happiness. "The glory of God is intelligence, or, in other words, light and truth."² Here at the World's Fair, we see before us the evidences of material progress and limitless possibilities, and the future can be "the best of times . . . the worst of times"³ as we turn the mind and spirit of man to the uses of all that is here in evidence. To this end, "Let there be light."

¹Gen. 1:3.

²D&C 93:36.

³Charles Dickens (1812-1870), English novelist.

"The Spoken Word" from the Mormon Pavilion at the New York World's Fair, presented over the Columbia Broadcasting System, July 26, 1964. Copyright 1964.

(Continued from page 823)

21. Some enjoy proselyting and are happiest and best adjusted when assigned to some form of missionary service.

22. Some have jobs or family situations or obligations which may limit the amount and kind of service they can render.

23. Others feel they must accept positions offered them in order to "maintain face."

24. Many enjoy doing only those things that have deep spiritual significance such as temple work, administration to the sick, baptisms, or other ordinance work.

There are many more things that might be said about the people from whom the executive or leader must make selection, but this list will serve to create an awareness of the many human relation matters that must involve the leader who would successfully match men with jobs.

It is also important to remember that nearly every Latter-day Saint dislikes to turn down a call to service. Thus many accept positions knowing full well that they have little or no interest in the assignment.

These are the people that those who are called to positions of leadership are obliged to understand and direct.

Now, it is time to consider the kinds of jobs for which personnel must be found and to list, with each, the basic qualifications desirable in the person to be selected for each job or position.

Before doing this, however, let me make it very clear that *all jobs are important*. This concept has strong bearing on the morale of the individual and the group.

It is expedient here to make rather large job classifications. Those positions which involve top leadership will be considered first, i.e., superintendents, presidents, directors, or chairmen.

The basic qualifications for those in this group include: They should love and understand people, all kinds of people; be good organizers, not only of the organization they are called to head, but of their own time

and personal affairs; have marked personal magnetism and charm; have vivid imaginations and be able to plan ahead; be well and strong physically so that they can give abundantly of their time and energy; have a strong unquestioned testimony of the gospel and support "all the way" the leadership of the Church; have established for themselves a record for getting things done and for honest, just dealings with others. These leaders should be students of human relations so that they can, when necessary, "pour oil on troubled waters" and keep a smooth-working organization. They should be those who have the courage to try new ways of getting things done, who will encourage others to

HALLOWEEN SQUIRRELS
BY EVA WILLES WANGSGAARD

*Gray-hooded goblins knock at my door,
Tiny white ghosts two feet from the floor,
Frightening wizards as ugly as doom,
Haggard old witches all minus a broom,
Scary black cats and bewhiskered gnomes
Traipsing the neighborhood far from their homes,
Carrying paper bags heavy with loot,
Candy, nuts, popcorn, iced cookies, and fruit—
Halloween squirrels wear very queer fur
Gathering seasonal provender.*

express themselves, and who will give credit where credit is due.

The next group is composed of those logically classified as counselors or assistants. Some basic qualifications desired of these might be that they preferably have had previous experience of some kind in the particular organization to which they are being called as counselors or assistants; be willing to co-operate; demonstrate loyalty to presiding officers; have the ability to keep confidences; and be willing workers, ready to take assignments and follow through on them. One in this group must be able to see the top leader

receive recognition without being jealous or upset, even though he knows that such recognition came partly because of his efforts or labors; he must be one who can and will give sound counsel and advice in presidency or council meetings; he must be one who works well on a team, not the "lone wolf" type.

The third group might be classified as record keepers. Because of the importance of having accurate, well-kept records, this group should be very carefully chosen and instructed. Some basic qualifications are dependability, neatness, orderliness, exceptional accuracy, and some knowledge and training in techniques of record keeping.

Group four may comprise the choral directors and organists. They must know something about music, have a sense of timing and feeling for what is appropriate in music for any occasion, be orderly and always a little ahead of time, have a sensitivity to and an understanding of people, display a pleasing personality and not be temperamental, and show willingness to co-operate.

Group five may include those considered for teaching positions. Only the general basic qualifications for teachers of all age groups, regardless of the organization where they teach, are considered here. They should first have a love and an understanding of children and people at each age level and should be aware of the basic characteristics of each age group. They should be well-grounded in the basic principles of the gospel. Previous training and experience in the subject matter they will teach is desirable. They should be chosen only if they are willing to prepare well and faithfully. They must set a good example, be dependable, and permit the child or adult taught to be heard and have his opinion respected.

In the sixth group may be listed the youth activity leaders. These need a special understanding of young people and of their urge for high adventure, activity, and fun. Their personal integrity should never be in question. People in their group should enjoy the out-of-doors, be able to respond to all kinds of situations that demand intense activity, have plenty of time to give, be willing to keep open house twenty-four hours a day if necessary, and have the complete support and un-

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- Sound proof construction.
- Gas air conditioning and heating, individually controlled.
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- Fully equipped laundries.
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- Fast, automatic, quiet elevators.
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- Ceramic tile baths.
- Choice of color combinations.
- Low monthly operating costs.



You are invited.

... Come see the scale model of Canyon Crest now on display at the Oak Crest Gardens Building, 900 Donner Way, 8:30 a.m. to 5:30 p.m. Mondays thru Saturdays, 12 Noon to 7 p.m. Sundays. Or write for descriptive brochure mailed without obligation. Address Sawyer Investment Co., 2971 Kennedy Drive, P. O. Box 8174 Foothill Station, Salt Lake City, Utah 84108.

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derstanding of their families.

As a result of the above presentation, it is hoped that the leader will be more aware how important it is to match men and jobs and will realize that, in order to do it intelligently, he will need to know as much as possible about the faith, temperament, interests, training, experience, beliefs, likes and dislikes, home problems, and physical limitations of people before calling them to serve

in positions of responsibility and trust.

After obtaining a knowledge of these facts, time must then be taken to make the proper approach when extending the invitation to serve. I would suggest that people not be invited to serve by writing them a letter, nor by a passing word in the hall after a meeting, nor by telephone. Since I believe the call to serve has such a strong bearing on

the individual's future performance, I strongly recommend a visit, by appointment, to his or her home where all the family can become a part of the call. If this is not possible or desirable, then I recommend a confidential discussion in the office of the executive. During the conference, time should be taken to explain in detail what the job entails and what will be expected of the person if he accepts. Never play the job down by saying it will take little of his time or that it is not too important. Do not expect or push for an immediate reply. The person being called may be asked to think it over, talk with his family, seek counsel if he so desires, pray about it. Another conference may be arranged to listen to his problems, his likes and dislikes and, at the same time, to answer his questions.

When the person has accepted, see that he is set apart whenever church policy or practice so suggests because there is a special blessing for each one who accepts an assignment in the Church.

It is now the executive's or leader's job to keep the worker encouraged and to make him feel that his job is important. If he needs special training for the job, arrangements must be made for this. See that he is properly introduced to his fellow workers within the organization and to the class or group to which he has been assigned.

The Church of Jesus Christ of Latter-day Saints is a church of activity. It is said, "By their fruits ye shall know them." Executives therefore are charged with the responsibility of calling into some kind of service as many of the membership as is possible. This is a challenge and a sacred trust to leadership. The proper selection, training, and encouragement of people for the many church assignments called for in the wards and stakes requires not only that the leader know his people and their jobs, but also, that he seek the help of his Heavenly Father to inspire, guide, and sustain him.

This is the Lord's work. Through humility, diligence, and supplication the chosen leaders of the Church will never be left alone to face the task of matching men and jobs. (From *New Dimensions in Leadership*, Manual of the MIA Teaching Committee, 1963-1964.)



THE NEED AND NATURE OF PRIVACY

RICHARD L. EVANS

Today we would turn to another phase of freedom. We refer to the personal kind of freedom that has to do with privacy. From far back it has been said that a man's home is his castle—a place entitled to peace, protection, and privacy. To quote from some significant sources: "How can you make plain to a new generation that privacy was no mere transient personal mood, but a normal expression of a whole culture. . . . How can you convey to them, that . . . privacy meant neither secrecy, solitude, nor yet concealment; that it was . . . grounded upon a sense of human worth, upon a shy reserve . . . a respect for individuality . . . human dignity."¹ Privacy is something of a "sanctuary . . . 'in which [the] heart, in the bustle and tumult of existence, could take refuge' [in] withdrawal at will from the company and gaze of others; the absence of undesired attentions and intrusions."² One of the great blessings of life is living with others, with the associations and contributions of many minds, many gifts, many personalities, many services that make for civilization. But for full sustenance of the human soul there must also be times to retreat, to withdraw within, to shield one's self from confusion, distraction, from rude inquisitiveness, and uninvited intrusion. A man must have the privacy of his mind to think his own thoughts, to search for truth, to make his own choices, to come to his own conclusions. As William Faulkner said it: "One lacking privacy cannot be an individual."² We all need times for reflection, for personal searching, for personal pursuits, for dignity, respect; for freedom from the noise, from the affront of loud voices and distracting influences, from the shouting and insistent persuasion. We need time for the close, quiet circle of loved ones, for quietly keeping company with family and friends, and for keeping quiet company with the Father of us all, in reverent, earnest prayer, in reverent respect. We need more emphasis on the home, which has been said to be "the supreme and most sacred dwelling-place of privacy."¹ Withdrawal from life is not the point or purpose. All of us have obligations to serve, to do, to share our influence and our interest, to be a participating part. Life is enriched by association with others—but also there is the need for peace and privacy, for freedom from intrusion, for personal and private thoughts, for personal and private things, within the hallowed sanctuary of heart and home.

¹Streitson S. Nulle, "The Life and Times of Privacy," *Western Humanities Review*, Autumn 1956.

²William Faulkner, "On Privacy," *Harper's Magazine*, July 1955.

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Oct. 17	Univ. of Pacific — Provo
Oct. 24	Texas Western — El Paso
Oct. 31	Utah State — Provo
Nov. 7	Utah — Salt Lake City
Nov. 14	Western Michigan — Provo
Nov. 21	Wyoming — Provo

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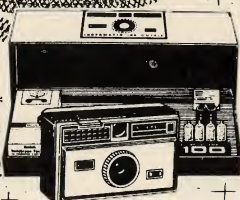
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How Old Is the Earth?

(Continued from page 830)

solidify and the crust of the earth would have been highly stratified in the process.

These trace elements, which are measured in uranium-thorium-lead testing, are concentrated at the surface of a young earth. If one were to attempt to determine age based solely on this distribution and on the conventional theory that distribution was uniform at the beginning, the result would be an apparently old earth even at zero age after solidification.

So, a fifty-two-year-old theory—plus the scientific knowledge and literal faith of a Latter-day Saint scientist have joined to raise questions about the concepts of geologists. All the answers are not yet in, of course, but the time could well come when the now-radical views of Dr. Melvin A. Cook will change and broaden geological thinking. This important step would expand man's knowledge and its application for his betterment and increased enlightenment about the earth he lives on, no matter how young or old.

FALL WIND

BY ROWENA JENSEN BILLS

I hear the wind!

Tremulously it speaks of winter's woes.

*Burdened by its melancholy chores
It heaves dust-soddened leaves beside
the doors*

*And whines through naked branches
brown and low.*

*Bereft, forsaking now, its mournful
blow*

*Blasts the shuttered panes with heavy
roar*

*Like cannon on a battlefield of war
Attacking wearied, unprotected foe.
Relentlessly it taps my wearied will
As stridently it forces over sill.*

*I seek escape from its undaunted
strength,*

*Finding solace—knowing that at
length*

*This wild unharnessed torment will
subside*

*Leaving view of cleanswept coun-
tryside.*

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Go first class . . . go Phillips 66!

(It costs no more)



Helping Others Make Decisions and Solve Problems

(Continued from page 839)

Many of us are afraid that someone will "see through us" or uncover our weaknesses and consequently we have put up strong defenses against this situation. It is, therefore, important that the counselee should know that he is accepted as he is, and not as the counselor would like him to be. True acceptance primarily involves two things: first, a willingness to allow individuals to differ from one another in all sorts of ways, and second, a realization that the present experience of each person is a complex pattern of striving, thinking, and feeling. In addition, it is imperative that the person acting in a counseling capacity must believe in the individual's capacity for self-direction and in his ability to solve his own problems independently, because in the final analysis, the decisions he makes and the direction he takes will have to be his own.

A good indication that you have developed an understanding and accepting attitude is to have a person say "I knew you understood me and accepted me as I was."

These techniques and concepts can be used in a number of situations. They can and should be used by parents in discussing problems with their children. A teacher or church leader might use them in day-to-day situations, such as informally in the hall or on the church steps after a class or meeting. There are, however, times when a person seeking help would like more time and privacy than these situations

provide. A private room with 30 minutes to one hour of time is necessary if good counseling techniques are to be applied in helping to resolve many types of personal difficulties.

A counseling interview in which a problem-solving atmosphere can be created is basically composed of three parts:

- a. The opening.
- b. The body.
- c. The closing.

The Opening

Rapport must be established before much can be accomplished. By rapport I mean an atmosphere of understanding and acceptance in which the person being counseled feels free to discuss problems with assurance that the information will be treated confidentially. He must also feel that he will be understood and accepted as he is, without judgment. Until satisfactory rapport has been established, the counselor must be content with developing a working relationship with the counselee. Only in this way will it be possible to uncover the roots of the problem and reach a satisfactory solution.

Several methods of gaining good rapport include giving assurance, possibly by talking about the problem and by giving indications of helpfulness; expressing approval or agreement with something the counselee has said or done; using humor, which frequently reduces tension, creating a situation where the counselee may laugh and at least will feel more free to talk. Questions can be asked to stimulate talking about problems, etc.

The counseling interview is characterized essentially by permissiveness and amorality. The counselor allows the person to talk freely. He does not pass judgments on what the counselee says. Thus the counselee develops a feeling of being able to say what he wants without fear of disapproval. Then he will feel that he is understood and can take positive steps to solve his problems.

The counselor must, in addition, have an appearance of helpfulness. He must show good will, and use tact, kindness, and gentleness.

The Body

It is this part of the counseling interview that brings the problem to the surface. It is necessary for the counselor to respond periodically as the counselee is talking about his problem. But it is important not to say, for example, "Do you like your scoutmaster?"—thus forcing judgment. Rather say, "Tell me what you think of your scoutmaster." The counselee can then indicate his problems. Don't use questions that put him on the defensive, such as, "Why don't you like your Sunday School teacher?" He might feel that you are on the side of the teacher and not on his side. Then you will not be successful in getting to the root of the problem. The question should be, "Why don't you and your Sunday School teacher get along?"

Avoid overtalking the person. In most cases, lecturing to a young person does not bring the desired results. Don't anticipate what the counselee is going to say. Let him finish his sentence. Sometimes it is very difficult for the counselee to say what he wants to. Give him time. Use silence constructively. Frequently when the interview stops in silence, the counselee is struggling with an idea of some kind or very emotionally-toned feelings about something. Silence gives the counselor and the counselee an opportunity to think over what has been revealed during the interview.

Accept the counselee's attitude and emotions. Judging a person's emotions or actions will make him feel you are not really trying to understand his problems.

Use such terms as "I see," or "Yes. I understand," or, "Uh-huh," and nod

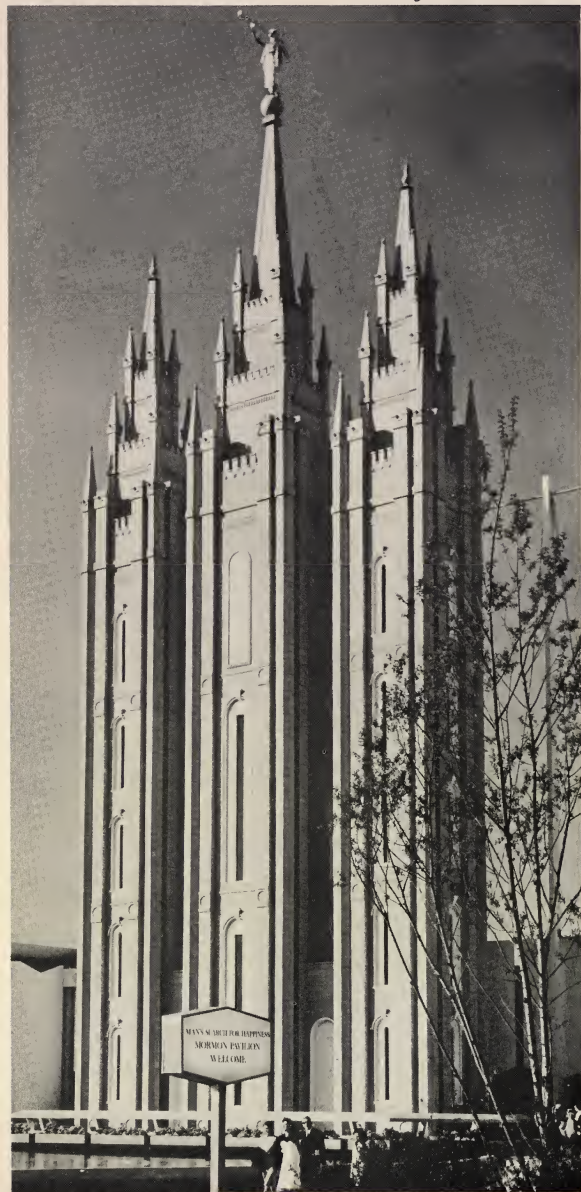
SONNET IN COLOR

BY LINDA LEHMANN

*Behold the blind, for whom there is no white
Or black, no saffron cloud or blue-veined snow,
No waters opalescent in the light
Of dawn, no emerald or indigo.
They cannot quaff the toasts which storm winds toss
From cups of slate and amethyst, nor spy
The streams that mimic giddy pebbles, moss,
And leaves, new-washed, a-dance with bits of sky.
They hear no shadow fugues. They are not stirred
As spruce in Black Watch ranks march up the peak
To storm a cobalt heaven. No humming-bird
For them, or petal-lustered baby cheek.
But we, who know the black from white, would bind
All men with this poor fact. Behold the blind!*

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the head. This helps the person continue.

Keep control. Frequently interviews can wander too far afield. Then the interviewer should bring his counselee back to the subject as tactfully as possible. He might say, "We were talking about," or "How does this fit into what you were saying earlier?"

The Closing

The closing has three major purposes:

1. Opening the way for another counseling session if needed. Most problems cannot be solved in one interview. Make the counselee feel free to come for additional help.

2. Estimating his satisfaction with the present interview, to see if the approach should be modified.

3. Giving reassurance of confidential treatment of the discussion.

Good leadership and superior teachings are partially the result of using the techniques just described. When leaders and teachers adopt these concepts, their ability to assist those with whom they work is enhanced. They can help people clarify feelings, gain insight into problems, and more fully understand themselves.

Many times whether or not we use good counseling techniques may mean the difference between a person remaining in the Church with positive attitudes toward the truth and a firm testimony of its divinity, or becoming inactive and leaving the Church with a feeling that those within didn't really care.

"Remember the worth of souls is great in the sight of God; . . .

"And if it so be that you should labor all your days . . . and bring, save it be one soul unto me, how great shall be your joy with him in the kingdom of my Father!" (D&C 18:10, 15.)

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3. *Client-Centered Therapy*, Boston: Houghton Mifflin Co., 1951.

The Church Moves On

(Continued from page 808)

the forthcoming dedication of the Oakland Temple.

Video tapes of the Salt Lake Tabernacle Choir at the World's Fair a week ago were presented on the "Lamp Unto My Feet" Columbia Broadcasting System television program.

"Man's Search for Happiness" was the title of a radio sermon by President Wilburn C. West of the Eastern States Mission given on the "Church of the Air" program of the Columbia Broadcasting System.

15 The First Presidency announced the appointment of Elder W. Paul Summerhays as director of the Bureau of Information at the Oakland Temple.

16 After a brief summer recess, stake conferences were convened again this weekend.

22 The appointments of Mark L. Money of Salt Lake City, and Jerry J. Sargent of Layton, Utah, to the general board of the Young Men's Mutual Improvement Association were announced.

23 Medford Stake, the 400th now functioning in the Church, was organized from parts of Klamath (Oregon) Stake with Elder Dennis R. Hassell as president and Elders Dwaine E. Nelson and Richard E. Brown as counselors. The stake was organized under the direction of Elder Delbert L. Stapley of the

Council of the Twelve and Elder Alma Sonne, Assistant to the Twelve. Klamath has only functioned as a stake for some eleven and one-half years.

Elder Harold L. Catmull sustained as first counselor to President Ronald E. Phair of Klamath Stake, succeeding President Hassell. Elder Merlin W. Bleak sustained as second counselor succeeding Elder Catmull.

Elder William C. Patten sustained as president of Tampa (Florida) Stake with Elders Roy C. Peecher and Otis E. Winn as counselors. President Patten was serving as second counselor to President Edwin H. White, whom he succeeds. Elder Rolla D. Richey was released as first counselor.

28 The 1964 all-church softball tournament, which began at seven Monday morning, August 24, was concluded as Chandler (Arizona) won the championship senior fast pitch game from Palmdale (California) by a 2-0 score. San Diego won the junior fast pitch over Mesa Eighth (Arizona), 4-3. Plain City (Utah) won the senior slow pitch by defeating Price Fifth (Utah), 19-12. Murray Third (Utah) won the junior slow pitch title with a 14-4 victory over Clark (Utah). The slow pitch final contests featured four Utah teams.

29 Joseph F. Smith, former patriarch to the Church who served from October 1942 to October 1946, died at Salt Lake City following a heart attack at age 65. He was a nationally known professor of speech. In recent years his home has been in Honolulu, Hawaii.

INTERIOR DECORATING BY RUBY DEE CHRISTENSEN

*Some homes have famous paintings on their walls:
Renoir, DaVinci, or perhaps Van Gogh.*

*These are homes whose furnishings recall
Old heritage, each hand-rubbed piece aglow.*

*Some homes are ultra-modern in design
Where glamor, glass, and gadgets reign supreme.*

*In other homes the old and new combine
With quiet taste, both charming and serene.*

*Our home has children's portraits on its walls,
Richard, Robert, Jack and Don and Joan.*

*Its worn and faded furnishings recall
Rich heritage, made rich by love alone.*

*And untold wealth could never buy nor yet invent
This deep abiding well of pure content.*

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Occupation _____ Height _____ Weight _____

Beneficiary _____ Relationship _____

I also apply for coverage for the members of my family listed below:

NAME	AGE	HEIGHT	WEIGHT	BENEFICIARY
1. _____				
2. _____				
3. _____				
4. _____				

To the best of your knowledge and belief, are you and all members listed above in good health and free from any physical impairment, or disease? Yes ☐ No ☐

To the best of your knowledge, have you or any member above listed had medical advice or treatment, or have you or they been advised to have a surgical operation in the last five years? Yes ☐ No ☐ If so, please give details stating person affected, cause, date, name and address of attending physician, and whether fully recovered.

Neither I nor any person listed above uses tobacco or alcoholic beverages, and I hereby apply for a policy based on the understanding that the policy does not cover conditions originating prior to its effective date, and that the policy is issued solely and entirely in reliance upon the written answers to the above questions.

Date: _____ Signed: **X** _____

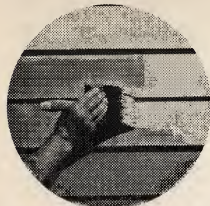
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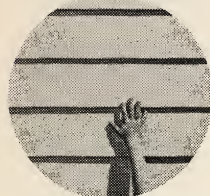
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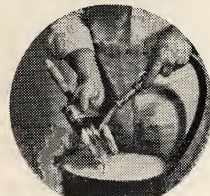
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These Times

(Continued from page 811)

portation. Only among the architects does there seem to be any concentration of thought seeking co-ordinate and even more fundamental solutions. And among the architectural profession, the principal expression given such concentrated thought as may be observable, has to do with "reviving" downtown, built-up areas—usually by closing "Main Street" to auto traffic, planting trees and shrubbery where the cars used to crawl, and making "Main Street" into a delightful shopping mall, surrounded by parking structures, and fed by cross-overs, cloverleaves, and other devices leading out to the expressways. Always, too, there are the "belt routes" which swerve or form arcs leading to built-up suburbs. All this is good, too, like the new and better freeways, urban redevelopment, slum clearance, and block self-help. But inexorably, the demands of the American for his needed automobiles are such that more are needed.

Nor will rapid technological developments to reduce smog be enough. Engines that will consume or reconsume all the hydrocarbons and exhaust pipe cartridges that will, cigaret-filter like, absorb them, will be dealing only with effects and not with basic causes.

Herbert Hoover, Jr., heading a study committee of the Automobile Club of Southern California, has stated that any long-range plans must assume that ninety percent or more of all the people will insist on individualized, automotive transportation. Who, after all, walks to work at your house? To school? To church? Probably no one in the vast majority of houses. What may we visualize as the shape of the streets, accessways, cities, and city-expansion yet to take place as our population doubles in the next forty or fifty years?

The past tendency has been to subdivide the adjacent farm, pasture, and orchard, and extend the same kind of design that existed where the pavement stopped. It may be called Chevy Chase, Lexington Heights, Woodland Hills, or Country Club Acres. But the patterns, even if more rounded and less

checkerboard, generally extend the pattern which began at the old railway station, factory, village square, or courthouse back in the old central city.

Where, in what patterns, will the doubled population live? Will the subdivisions continue extending the old pattern, the checkerboard system with its later curves, tiny circles, and other ground-hugging modulations? Or will some new land developer launch a striking new pattern that will better fit the facts of automobile living; one that will take care of the millions of commuters who refuse to ride trains, subways, and busses, but cling closer to their cars than Comanches to their ponies? Washington DC, and a thousand American cities began from scratch after 1790. Others began fresh in the wilderness or at the water's edge after 1600. What will the next development at the edge of town be? Will large accumulations of capital take place? Are we about to see the decline of the subdivider and witness the emergence of the "new city" building approach? The tendency has been apparent for many years. Country Club Acres in Kansas City, Westwood Village in Los Angeles, and many others, now swallowed by the automobile and engulfed in parking structures, bear witness to the effort. Or do we cope with the problem only by doubling gasoline taxes and superimposing freeways on urban designs inherited from Cairo, Thebes, Damascus, Rome, and more recently, Los Angeles?

To go "by air" and rent a car at the airport on arrival does not solve the problem of traffic, transportation, and serenity in these times.

THOUGHTS WHILE DIGGING

BY PAUL ARMSTRONG

*I sometimes wish I might ignore
away*

*The weeds and burs and thorns
of yesterday.*

*Yet dig in them I must, through
pain or sorrow,*

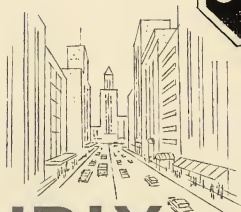
*If I would find a place to plant
tomorrow.*

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FAMOUS FOR LOW RATES, TOO!

That Others May Know

(Continued from page 833)

refused, tried not to exert pressure upon him. Perhaps the latter is hard to achieve, for surely our yearning could not be masked.

It is impossible to describe the emotions that well up within you as you rise each Sunday morning, prepare the children and yourself for church services, and look once more before leaving your bedroom at your husband who is still sleeping or, having risen, is sitting with a morning cup of coffee and the newspaper and seemingly couldn't care less that he is not a part of the family group departing for church. It is one of the loneliest feelings I've ever known and one to which familiarity lends no softening.

It is emphasized more so when your eldest son, who now holds the priesthood, sets his alarm clock, arises, and goes off alone to priesthood meeting faithfully Sunday after Sunday. What are his thoughts and what does he feel as he sees other boys arriving in the company of their fathers?

With this feeling a tumult in your heart, you find your seat in church and with the opening announcements hear there is to be a temple excursion or an elders' party. You know again the yearning realization that you are necessarily excluded because of lack of priesthood and temple marriage. As your eyes wander over the congregation to the faces of your friends, you realize they are included, and you sense their incom-

parable sense of peace, of oneness, and belonging, in contrast to your own limitations.

It would be a Herculean task to find words to convey your frustration and emptiness when, upon finding in a Relief Society or Primary lesson a beautifully-taught truth, you desire to share it with your mate and he answers, "I don't care to talk about it," or "I've never thought of that and don't care to now," or still worse, "Someday the crazy things you believe will drive me out of my mind!"

Have you thought of your despair when your sick child cries out in faith in the night for a blessing from the priesthood, and your husband stands by, helpless and unqualified?

Home and Children

Think of fast day or occasions which call for a special fast when you must prepare food for your mate and he feels inclined to flaunt before you his appetite. How would you train your children to observe the principles of the kingdom when one parent does one thing and one another? Have you considered how you would explain your mate's behavior to your children without making them lose respect for him? It is indeed a touchy, delicate responsibility. I say responsibility because it cannot be ignored if you are to train and teach them gospel principles.

What would you do if your husband saw nothing wrong in taking his sons to a Sunday ball game or movie, thus failing to keep the Sabbath day holy?

YUCCA

BY ADA MARIE PATTEN

*Like spiny cushions cast aside,
Through searing summer they abide
With darting lizard and the snake
Their sole companions. Yet, they make
No murmurings but still contrive
Despite their fate to stay alive
Till springtime greens the desert floor.
With wondrous alchemy once more
And beauty far beyond surmise
The yucca's giant tapers rise.
Then every living eye can see
That dust may bring forth sanctity;
And loveliness beyond compare
May blossom though the soul seem bare.*

Here again it is evident that different basic values in parents cause conflict, making necessary a stream of constant decisions which would be unnecessary if unity of purpose reigned.

Also it is true that one does not marry just his or her mate, but the beloved's family as well. It is useless to believe they will hold sacred the things you believe when your beliefs are at variance with theirs. Let me illustrate. Having been reared in a home where gracious consideration of guests knew no bounds, I happily, trustingly invited my in-laws to visit us, only to have one of my children whisper to me, "Grandmother says she feels sorry for me because I was born of a Mormon mother! What does she mean? What is wrong with that?"

After one such visit, I found apostate Mormon literature had been placed in the hands of my eldest child. As like incidents continued, I felt that my loving hospitality had been betrayed. Fred said he was ashamed of his parents' behavior, but he made no effort to set them straight. It became my task to undo the damage of each situation patiently with the help of Heavenly Father.

Reluctantly, I had to admit that as much as I desired and needed a sweet family relationship with my in-laws, they were enemies to the children and me—enemies in a different camp who sought every opportunity to thwart my children's testimonies of the gospel. This called up another responsibility—to teach the children to love their grandparents but to disregard their attempts to defeat their testimonies. What a paradoxical assignment!

Occasionally I have been privileged to attend general conference in Salt Lake City. Once I waited one evening for friends who were going through the temple. As I stood there alone, I felt a failure because of the choice I had made when young. My heart was full of regret which was all the harder to bear because I knew I had only myself to blame.

My daughter knows my heart is always full when I am near the temple. As I left home, she handed me a note, saying, "Read this. Mother, when you are on Temple Square."

I took the note from my purse and read the following:

This is just what the name implies: a RESEARCH WORK BOOK, and contains a generous supply of all the forms you need, with clear, easily understood, simplified directions to do your research.

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"Oh, if only I could have had this before — how much time I would have saved, and how much easier the work would have been!" This is a now familiar response, and has come from all over the Church.

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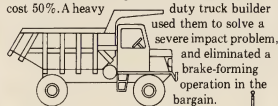


Long ago it was discovered that the strength of steel could be tripled by adding alloys and heat treating. But not until recently have heat-treated alloy steel structural shapes been available. The light, non-symmetrical shapes warped easily from the quenching and usually wound up looking more like spaghetti than steel. Now U. S. Steel has solved the problem. The result is a new engineering material, available only from USS, that puts 2 to 3 times more strength to work but doesn't weigh an ounce more.

Look at these "old" and "new" sections, for example, used in subway car underframes. The old section (left) was built up from rolled channels and press-formed plate steel, welded together. The new section (right) is a heat-treated alloy steel shape only about half as heavy, and just as strong.

In a television broadcasting tower use of heat-treated alloy steel shapes cut steel weight 50% in the

lower 187 feet. Used just for end posts in a fleet of railroad commuter cars, they trimmed 360 lbs. off each car. A crane boom manufacturer used heat-treated alloy shapes to cut his welding cost 50%. A heavy

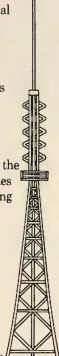
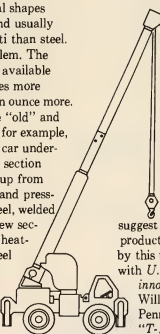


Savings as high as 30% aren't unusual when heat-treated alloy steel shapes replace sections that previously had to be fabricated by cutting and welding alloy steel plates. Many small rolled shapes can now be obtained for sections that were impractical to fabricate in the past.

Heat-treated alloy steel shapes culminate a U. S. Steel development program that began a decade ago with the introduction of USS "T-1" Steel, 3 times stronger than carbon steel and possessing remarkable toughness. "T-1" steel as

well as other alloy steels that develop mechanical properties through heat treatment are now available from U. S. Steel as rolled shapes. Another USS innovation has led to the first quenched and tempered alloy steel bar flats. In their most unusual use so far, the thinner, stronger sections permit extra visibility through the bars of a gorilla cage.

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"Dear Mother,

"I'm writing this note to you because I know I am going to miss you very much. Sometimes we don't realize our blessings until they're taken away for a short time. But I feel I've realized what a sweet spirit you have for a long time. Your tender care of me when I was a baby, your loving concern for me as I have grown, have always made me love you more than ever. Even if you didn't do extra things for me, I would feel it the greatest honor of my life to live with you.

"I can't comprehend a mother's love yet, but I feel you have exceeded the limits with yours. I'm glad I covenanted to be your daughter before this life. I have need of you, your spirit and character, to help me along in my life.

"You make me happy when depressed;

You kindle the light when I'm in the dark;

You prepare my soul for its work here on earth;

And you, as a daughter of God, brought me into the world.

"Sometimes it's easier to write than tell all the things you've had in mind for a long time.

"Have a wonderful, inspiring trip.

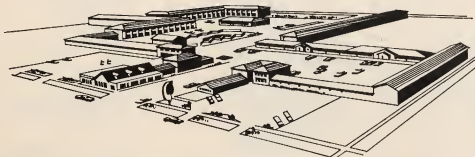
Your loving daughter,

My heart swelled with love; gratitude and new hope and strength surged through my being, and I renewed my resolve to carry on as a dedicated mother and teacher of the gospel in our home.

The Broken Word of Wisdom

As a young woman I held to a strict standard of never dating young men whose standards were not the best, and I made it a point to enlighten anyone who was in doubt as to my ideals.

Fred and I had dated for quite some time, and I had found him to be clean in every respect. There was no smoking, foul language, drinking, or anything but the best of behavior until one night at a college dance. When he took me in his arms to dance, I thought I smelled liquor on his breath. At first, I couldn't be sure, so I waited until I was certain. My heart sank, but I knew what I must do. I had so



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looked forward to this special date, but I told Fred that he must take me home. He looked shocked and inquired the reason, and I replied that I had always adhered to the standard of not dating anyone who drank intoxicating beverages. He apologized, pointing out that he certainly was not drunk, that he had indulged in only one cocktail before leaving the fraternity house. I insisted that he take me home. On the way I told him I would have to break the dates we had made for the future. I could see he felt terrible. He left me at the door and went home.

Several days later, he met me after class and again apologized and asked me to reconsider. He said drinking meant nothing to him, that he never would touch it again if only I would date him again.

After meditating about this, I decided to give him another chance. Insofar as I know, he never did take another drink again until some years after we were married. I truly believed him, and I believe he believed it himself.

However, I have seen that if one does not have the gospel in his heart and those standards for his own, other pressures exert themselves and can become more important. This is what happened to Fred as he began rising in the business world in the metropolitan area where we live—his business associates and colleagues included him in their cocktail parties, in their noon luncheons which included cocktails. He began by having one drink. He was honest enough to tell me about it. I felt very badly, reminded him of his promise, and suggested that he drink non-alcoholic drinks. He told me there were times when he did this, but somewhere along the way he decided it wasn't worth it.

There was a time when he drank with his business associates, not when he was in my company. Then that phase ended, and he would sheepishly order a soft drink for me and an alcoholic drink for himself. Then it progressed to two for himself, and on upward. When I asked him to try to curtail the number for his own sake as well as mine and the children's, he answered by snapping his fingers in my face to summon the waiter, ordering what he pleased and as much as he pleased, and telling me to live my



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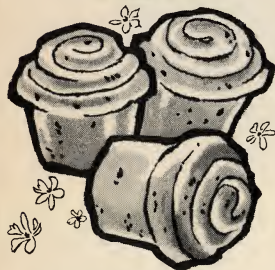
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2 pkgs. Fleischmann's Active Dry Yeast
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3 tablespoons Fleischmann's Margarine
1 pkg. (3-oz.) cream cheese, softened
1 egg 3 1/2 cups unsifted flour
melted Fleischmann's Margarine

Dissolve yeast in warm water. Add sugar, salt, softened margarine, cheese, egg, half the flour: beat until smooth. Stir in rest of flour. Cover tightly. Refrigerate overnight (or up to 5 days).

Roll 1/2 of dough into 18 x 9" oblong. Brush with melted margarine. Sprinkle with 1/2 of selected filling (below). Roll up from long side, as for jelly roll. Seal edges. Cut into 1 1/2" slices. Place cut side up, in greased muffin cups.

Repeat with rest of dough. Cover: let rise in warm draft-free place until doubled, about 1 hour. Bake at 400°F. 12-15 minutes, or until done. Brush with melted margarine. Makes 3 dozen.

Pick your favorite filling:

1/2 cup each shredded carrots, chopped radishes and scallions • • • 1/2 cup each chopped parsley and chives • • • 1/2 cup each shredded carrots and chopped watercress • • • 1/2 cup each chopped radishes and scallions



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life and let him live his. "Living his own life" now included smoking, I learned.

My thoughts constantly returned to our courting days and early days of marriage and how completely I had believed in his well-meant promises—and how I had relied on his love and mine to mean so much, to be so complete that living the Word of Wisdom would never be a problem. I was heart-breakingly wrong.

In order to be "compatible" with my husband socially, I attended numerous cocktail parties, night clubs, and the type of entertainment that appealed to him. Occasionally he attended church parties with me, but these less and less as years went by. At first, I felt strong enough to be untouched by the environment in which I found myself, but a steady diet of it finally had a telling effect. It was wounding to my soul. It is difficult to associate often and become truly friendly with people whose standards are so foreign to one's own, when your husband's "best friend" tries to kiss you behind your husband's back when sober and openly when drunk, when everyone but you is becoming more and more intoxicated, and the pace grows faster and more frantic.

Invariably during those endless evenings I would mentally picture the righteous men in our ward and think of the priesthood and its power and how well they honored and valued it and how, through observance of gospel principles and the priesthood training, ordinary men become superior; how none of that calibre would consider taking his beloved wife into places where drunkenness, profanity, and insults to her womanhood were the common rule. The contrast burned alive within me as I watched and evaluated, and I came to appreciate and love the gospel more than ever, and to cling to it, and to see the so-called sophisticated night life for the sensuous, degrading thing these people made of it.

I decided I could not go on in this manner and explained calmly to my husband my reasons for desiring to find our entertainment more within church activities or in places where the children could accompany us. I expected at least a degree of co-operation. His answer was that if I would not go with him, he would

attend cocktail parties without me. I tried it, and he did go, and I spent miserable evenings at home with the children, trying to pretend to them all was well while my mind raced wildly to the environments where I pictured Fred without me. It is agony, I learned, not to have a basic trust and belief.

I consulted the bishop, and he advised me to continue to go with Fred or to invite a situation where he would be tempted to take someone else in my stead. He gave me a blessing to provide me with additional strength to save my marriage and still be true to my ideals. It helped immeasurably. Shortly thereafter, my husband suffered a setback in his career which left us short of extra funds. Thus our entertainment was curtailed. I looked upon it as a blessing, rather than a hindrance, and rejoiced.

Recognition of Truth

Probably every person who faces the decision of whether or not to marry a nonmember thinks, "My love and I are different. I look at him and see the potential, and I know with us it will be different."

I remember how my mother pointed out to me instances of people who had made the decision to marry out of their faith and how, in most cases, the results were disillusioning. Some were divorced; some were living out their lives together in quiet desperation. There were many more marriages of this nature than those in which the partner had been converted and had proved valiant through the years. Statistics prove this point.

As young people we are not qualified to judge the potential. Upon what basis, except the desires of our hearts and a few outward indications in the beloved whom we are bound to see with "rose-colored glasses," can we claim that our marriage will be successful? Without the testimony that only the Holy Ghost can give us of the worthiness of a prospective mate, our opinions could be nothing more than wishful thinking.

The tremendous odds one faces, then, are these: If there is no conversion or only a partial one, the couple will be pulled farther and farther apart, especially if the member adheres to the teachings of the gospel, for in doing so, growth of

the spirit is bound to occur through study and practice and through the influence of the Holy Ghost. Especially is this true of a person who hungers and thirsts after righteousness and through growing comes to a lively hope of eternal life.

The spiritual contrast in the two marriage partners becomes frightening to both parties.

The nonmember does not bask in the protective shadow of the believer and doer. Instead, the influences he invites into his life mold him and if these are unrighteous, he is pulled in the other direction, making the gap between the two practically irreconcilable.

The word I would leave with the young is this: Mark well my experience, for it is not unique. Right around me are several men and women in our ward whose marriages, because they married nonmembers, are patterned much like ours, varying only in detail and degree. How many are there throughout the Church, then?

We not only ache at the negative experiences we must bear, but also for the loss of the positive blessings a unified living of the gospel generates in the home.

I now face another grave decision. The strain of this un-unified living had its effect, and not long ago, I suffered a heart attack. After a slow recuperative period, my doctor informed me that I must remove myself from the emotional pressure under which I live or recognize the possibility of not living to raise our three lovely children.

Even in consideration of this, my husband is unrepentant.

If you were in my place, what would you do?

SECRET

BY IRIS O'NEAL BOWEN

*Little Lady on the stair,
Tell me what you're doing there,
Trembling chin and drippy eyes,
Shaky shoulders, gulp! sighs.*

*Was the night too dark to bear?
Did you see a shadow there?
Old dark shadows look alive
When a girl is only free!*

*Come and sit on Mother's knee.
You're as sleepy as can be!
You've a secret? What? You do?
Sweetheart, Mother loves you, too!*

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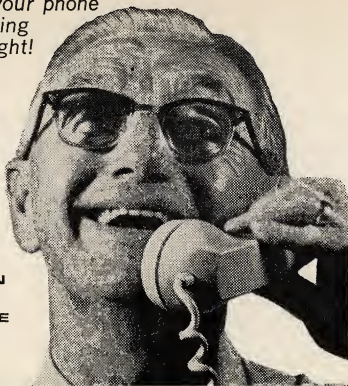
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How to Attain Financial Objectives

(Continued from page 827)

Cash in a purchase revolving fund means shopping for a quality product at the best possible price instead of shopping for credit terms. Being able to pay cash for a car usually saves \$200 to \$300 in interest charges. In many instances, the saving of 16 percent to 18 percent interest payments on "easy payment" installment purchases can help finance college education and missions for your children.

An active church member living the principles of the gospel can save in other areas. Following is a table of how the average American family spends its income.¹

Housing	26.6%
Food	21.7%
Clothing	10.2%
Medical Care	6.6%
Recreation	6.1%
Interest on debt	6.1%
Tobacco and liquor	5.4%
Automobiles	4.6%
Gasoline, tires, repairs	6.4%
Personal care	
(beauty parlors, etc.)	1.5%
Church, donations	1.4%
Education	1.3%
Public transportation	1.1%
Foreign travel	1.0%
Total	100.0%

A faithful member of The Church of Jesus Christ of Latter-day Saints can pay tithing and set aside funds for college education and for missions and still live as abundantly as his neighbor by eliminating or reducing expenditures in the following areas:

Eliminate 5.4 percent expenditures for alcohol and tobacco.

Eliminate or reduce 6.1 percent for interest on debt. The purchase revolving fund referred to above can help in this area.

Reduce the 6.1 percent for recreation. An active member of the Church usually finds that major social needs are fulfilled through church activities.

¹"The New Pattern in People's Spending," U.S. News and World Report, February 6, 1961.



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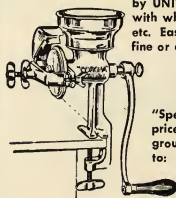
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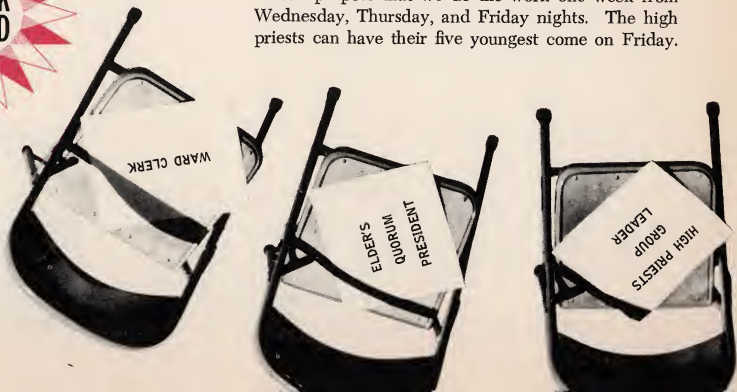
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The Ward Weekly Welfare Committee Meets...



The bishop of the Capital Peaks Ward looked about him, mentally taking note of his priesthood executive committee: high priests group leader? seventies group leader? elders president? general secretary for Aaronic Priesthood—adult? general secretary for Aaronic Priesthood—youth? A sidewise glance to right and left gave him assurance that his two counselors were there too, ready to back him.

The bishop began, "That completes our work today on the priesthood." Turning to his counselor, he said, "Please call in the Relief Society presidency and the ward clerk for welfare. Ward welfare is our next consideration." With these people added to the meeting the ward welfare committee was ready for work.

He permitted a fleeting look back in memory to ten years ago when welfare problems were facing him. Then his two counselors and the Relief Society presidency were his chief helpers. He recalled with a half smile the efforts he had made to persuade the leaders of the priesthood that they had a responsibility, too. This group was certainly strengthening.

"Brother Jones, will you offer prayer?" And with that invocation asking for divine guidance the meeting began.

"There are three problems facing us tonight, brethren and sisters," the bishop said. "We shall take them in order: First, the shingling of Sister Willmuth's house." No one needed to be told of her situation—newly widowed, with five children, little insurance, and that nearly gone. He faced toward the elders president. "Will you direct us from here on, President Able?"

President Able began, "We estimate that fifteen men each night for three nights will about do the job. Since there are fifty elders in the quorum, we propose to supply ten different men each of the nights, which will require that the seventies provide five men for two nights each, and the high priests five men for one night only. We don't want the high priests to feel slighted, but many of them are older and should not be working on roofs.

"We propose that we do the work one week from Wednesday, Thursday, and Friday nights. The high priests can have their five youngest come on Friday.



Each man should have overalls, a hammer, a saw, and a carpenter's apron of the type one is given when he buys a barrel of nails. We plan to start at 7 pm and work until 10:30 each night.

"One thing we shall need is lights, so you high priests can rig those so we can see. We shall want a half dozen 20-foot extension ladders. Each group is to round up two.

"May I have permission to order the shingles and nails, Bishop?" The bishop readily gave instructions on how to do this and then told the group that President Able was to be foreman of the job and that all should report progress on men who would agree to work at the meeting one week hence.

"And further," he said, "I shall be happy if you will make your reports of work done to President Able so he can consolidate them into one report for us at the meeting three weeks from today. He will be your spokesman at that time. Are there any questions?" There were none so the bishop turned to item two.

"This concerns the Hamsull family, a case we have previously discussed. As you are aware Brother

Hamsull has been out of work for nearly six months now, and while we can continue to help him, he must get back into production as soon as possible. He is a seventy. Brother Jones, will you please report progress?"

"I have discussed his case with the presidents of the quorum. They have been meeting with Brother Hamsull and planning what can be done to give him training. He is a young man with considerable aptitude with tools. The quorum is now making arrangements to finance him to an appliance trade school where he will learn to service home appliances. Then if they can't find him a job after he is trained, they propose to set him up in business for himself. That will take six months. Meanwhile the quorum members are all alerted and weekly reporting to our group leaders in the other wards any job opportunities they notice. Brother Hamsull lives in our ward, but the whole quorum is anxious to help."

The bishop's counselor spoke up, "I heard of a quorum which took turns having the family of a man out of work to their homes for supper. The turn came about once in fifty-eight days, as they worked it out, which hurt nobody, but made them all acquainted with the problem of that family. It also cemented them all together, for the invitations were made entirely social. Sometimes two or three families went together and made it a real evening. And the unfortunate family didn't feel left out."

"That's a good idea. I'll try it on our group next Sunday to see if they will start on Hamsulls. Then we can extend it to the quorum. I'll report progress on the job training," answered Brother Jones.

The bishop smiled to himself. "To Hamsulls—with love," he thought.

"The final problem for tonight is the harvest at the stake welfare farm. It will require all the able-bodied men and boys from 5 am to 7 am every morning a week from Monday through Saturday. Our quota is one hundred. Please report to President Able next Sunday the number of your various priesthood groups and their sons who will show up. That gives you next Sunday at group meetings and the rest of the week to line it up. OK?"

It was OK and all agreed to get busy.

"Don't go sisters, there is a Relief Society matter we must consider."

Each remaining committee member was on his way home one hour after the meeting began with full knowledge of what to do, when to do it, and to whom to report.

As the bishop turned to consider the Relief Society problem, he remarked to his counselors, "Ten years ago we didn't have time for other matters. We should be thankful for revealed progress."





ADVICE TO YOUNG MEN

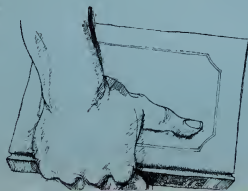
BY GEORGE U. HUBBARD



George U. Hubbard is a staff programmer for IBM in San Jose, California. He has also been a computer programming manager for Lockheed Missiles and Space Company, a ninth grade algebra teacher in Carlsbad, New Mexico, and a lecturer at San Jose State College.

He has a bachelor's degree in electrical engineering and master's degree in mathematics and statistics and is working on his doctorate at Stanford University in mathematics.

In December 1951, with his bride of ten months, he was baptized a member of the Church. He has served as first counselor in the branch presidency of the Northern California Branch for the Deaf and has worked with stake and ward Aaronic Priesthood. Presently he is a high councilman in the San Jose West Stake, stake athletic director, and a home teacher.



PRESIDING BISHOPRICS PAGE IF I WERE YOU

If I were a young man with my adult life still ahead of me, I would begin at once to prepare myself for three things. I would prepare myself for a mission, for marriage, and for a vocation. If these preparations are made well, all other worthwhile things I might desire would be easily obtainable. For making these preparations there are a few guides I would suggest.

Regarding a mission I would study the scriptures and learn the doctrines of the gospel. I would learn to quote scriptures from memory in support of the various gospel themes.

I would learn firsthand what other religions teach and how they interpret certain passages of scripture. I would become acquainted with our own position regarding these teachings.

I would work to develop my own testimony, knowing that I cannot easily convince others of that which I do not fully accept nor understand. I would learn to pray, to seek divine guidance, and to recognize the workings of the Holy Ghost, for a mission can hardly be performed successfully without divine assistance.

I would keep myself clean and strong, both physically and morally. I would save my money. I might even learn a foreign language.

In preparing for marriage I would keep temple marriage uppermost in my mind and consider nothing else. I would consider each girl I date as a possible future wife and treat her accordingly. I would not date a girl I could not consider in such a light. I would not go steady until after high school. Good choices are seldom made otherwise.

I would maintain a high level of conduct on my dates. It is a marvelous feeling to come home after a date with your head held high in the knowledge

that you have conducted yourself honorably.

I would want my parents soon to become acquainted with any girl I began to be serious about. I would want the kind of girl who would feel at ease in my home and whom I would be proud to introduce to my parents.

I would look for a girl who loves the gospel fully as much as I do.

I would consider marriage to be a partnership in which a man and a woman choose each other as partners to go through life together working toward a common destiny. I would learn early that respect and understanding are as necessary to the success of this partnership as is love.

A man who is happy in his vocation is generally happy in all things. Therefore, I would give serious thought to the selection of a vocation. I would carefully survey all kinds of work which I think might appeal to me and learn their various characteristics. In selecting what I want to do I would keep in mind that the world needs poets, artists, and musicians as much as it needs doctors, lawyers, and scientists. I would also keep in mind the parable of the talents and remember that the Lord expects us to develop and use our natural abilities to the fullest.

I would obtain all the education necessary for the highest advancement in my chosen field, and I would obtain it as quickly as possible.

I would develop early in life a reputation for honesty, dependability, cheerfulness, and sound judgment. I would remember President McKay's admonition that to be trusted is greater than to be loved.

I would be aggressive but at the same time gentle. I would not shove anyone out of my way, but neither

would I allow my path to remain blocked by anyone. I would not be afraid to work harder and longer than is necessary. Samuel Goldwyn once said that a man who is enthusiastic about his work has nothing to fear in life.

I would dare to be different—to be original. I would remember the old saying that a person who never sticks his neck out will never get his head above the crowd. I would keep in mind that failure is not necessarily a disgrace. As Henry Ford once put it, failure is but the opportunity to begin again more intelligently.

I would set my goals high by thinking of myself as being a little better than I really am and then working to close the gap. This can be done in full harmony with humility.

Making these preparations will be a long and arduous endeavor, and the road to success is beset with discouragement and distractions which will lead the uncertain traveler into error and wandering. To succeed a person must keep always in mind the goals toward which he is working, and he must keep strong his desire to achieve those goals. Otherwise, the apparent glitter and glamour of life's side roads are likely to lead one into a life without direction or purpose and devoid of accomplishment.

As a final thought I would be deady serious about making the preparations herein suggested, but at the same time I would partake liberally of wholesome fun and enjoyment. As Lehi so beautifully said, "... men are, that they might have joy." (2 Nephi 2:25.) Let me add that the happiest people I have ever known are those who prepared themselves well and are now reaping the resulting blessings and who are enthusiastically active in the Church.

"Mother is forever saying, 'Now, listen to me,' but she never listens to *me*," a fourteen-year-old girl complained.

"My son seldom talks to me. I never know what is on his mind or what he will do next," wailed a father of a sixteen-year-old.

After she had stamped her foot, a mother stood amazed to see her five-year-old son stamp his foot in return.

A little three-year-old walked away from the familiar voice of her mother; so many words had been tossed at her by her mother that she heard not one. "I might as well talk in a foreign tongue for all my child seems to understand me," the mother lamented. The great human barrier is the lack of communication between all ages.

We use words, but our messages often do not carry over. If the words we speak do not have meaning to those around us, we may as well be shouting down an empty well. The wrong interpretation of the spoken word has caused feuds, revolutions, and wars down through the ages. A life can be changed for the worse or for the better by mere words. Often we do not actually say what we think we are saying; somewhere in the process our message has been garbled.

As parents and as leaders we have no followers unless we are loved and respected. So, in order to make our words count, we must first make ourselves lovable. Only an understanding person who is thoughtful and sensitive to the feelings of those around him can really be listened to and followed. If we criticize our children in front of their friends, lasting hurts can result. If we talk constantly, no matter how profound our statements, our words will fall on deaf ears.

A father and mother can develop the talent of effective communication.

Many words must be left unspoken, but it is important to set up policies and stick to them. The child must know that a parent's "No" has meaning. And a parent must be sure he means a no when he says it.

Communication lines are broken when one person speaks down to another. Even a little child responds better if he is treated as an individual. Most grandparents speak to a small child with the courtesy and understanding they would give an adult, and a little grandson acts accordingly. A grandparent, with love, understanding, and dignity, can be a great influ-

ence in the life of a very young person. Someone once said, "Cain didn't have grandparents. Perhaps that is why he acted as he did."

Any child needs individual attention, time alone with his father and mother. Family togetherness is important, but every girl needs time alone with her mother, and every boy should have his father to himself often. It's in moments like these that real listening takes place. To listen with understanding is important. Some of us feel we are good listeners just because we restrain ourselves and are quiet when others are talking. There is much more to it than that—we must be interested, understanding listeners.

We communicate in so many different ways. We send messages by the tone of voice, by facial expressions, by a wink or a frown, by gestures; even our appearance says something. Silence sometimes shouts. The cruelest lies are often told in silence. A little boy looked up at his mother and said, "Why are you

TODAY'S FAMILY. FLORENCE B. PINNOCK. EDITOR

Let's Listen



mad at me?" She answered, "I'm not angry at you. What makes you say that?"

"Well, your hands are on your hips, and you are not saying anything." Message sending is continuous.

As parents our children will listen to what we have to say if they know we have faith in them, if we build them up as individuals and make them feel big, and if they have full assurance of our complete love.

Each child truly is a child of God. If babies were born by our Heavenly Father literally placing the tiny infant in our arms and saying, "She is my daughter, I want you to take good care of her throughout life on earth," would we treat her differently? Would we always remember that every child is priceless? To be a parent is a most wonderful gift. Let's really speak with meaning to our children, and let's listen with meaning as they speak. Home night is a time to practise this—one night a week to listen and to talk to each other, and to build strong bridges.

HOMELY GOODIES

Treats for ten home nights

1. Cheese squaresSpiced tomato juice
2. Cream puffsGinger ale
3. Bacon popcornOrange juice
4. Stuffed datesChocolate milk shakes
5. Fruit squaresCold milk
6. Apricot coconut ballsHot apple cider
7. Peppermint cupcakesMilk postum
8. Baby pizzaHot bouillon
9. Doughnut holes.....Apples, nuts in shells
10. Potato chips and tuna dip...Cranberry punch

Cheese Squares (45 squares)

$\frac{1}{2}$ pound Kraft Imperial Cheese

$\frac{1}{2}$ pound butter, softened

(Continued on following page)



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(Continued from preceding page)

1½ loaves unsliced sandwich bread

Combine cheese and butter, beat with mixer. Cut crusts off bread, slice full loaf into 10 slices, half loaf into 5 slices. Cut each slice into 3 rectangles. Cover each completely with cheese and butter mix. Place on buttered cookie sheets. Bake at 400 degrees F. about 15 minutes or until lightly browned. Serve hot.

Cream Puffs (makes 16 medium-sized puffs)

- 1 cup water
- ½ cup shortening
- ¼ teaspoon salt
- 4 eggs
- 1 cup flour, sifted

Bring water and shortening to boil, add flour and salt. Cook until mixture forms ball and leaves side of pan. Remove from heat and add eggs one at a time. Beat with mixer after each addition until mixture is smooth. Continue to beat until dough is shiny and breaks into strands. Drop by tablespoons 2 inches apart on ungreased cookie sheet. Bake at 450 degrees F. for 10 minutes and then at 400 degrees F. for 25 minutes. Cool completely. To serve, cut off tops. Scoop out any pieces of soft dough. Fill with sweetened whipped cream, custard, or ice cream.

For a new flavor add hot bacon grease to freshly popped corn. Season.

There are many fillings to be used to stuff dates. Try filling dates with cream cheese and chopped nuts or with peanut butter, then rolling in powdered sugar; fill with cubes of cheddar cheese, chopped raisins moistened with orange juice, fondant, or with half a pecan. These tidbits are especially nourishing for children.

Chocolate Milk Shake Syrup

(enough to make 10 milk shakes)

- 3 squares chocolate
- 1½ cups hot milk
- ¾ cup sugar
- Dash of salt
- 2 teaspoons vanilla

10 marshmallows

Melt chocolate in double boiler; stir in hot milk and cook, stirring until smooth; add sugar and salt. Cook about 10 minutes. Remove from heat, add flavoring. Cut marshmallows into bits with scissors, add, stir until melted. Cool and store in covered jar. Allow 2 to 3 tablespoons syrup to a glass of milk.

Fruit Squares (so easy to make)

1 cup pitted dates
½ cup seedless raisins
½ cup currants
1 cup peanut butter
½ cup Eagle Brand sweetened condensed milk

Put all the fruit through a food chopper. Add peanut butter and condensed milk. Mix well. Press into bottom of 8x8x2 buttered pan which has been sprinkled with confectioner's sugar. Smooth surface and sprinkle with powdered sugar. Chill overnight. Cut into squares.

Peppermint Cupcakes

Mix one package yellow cake mix. Divide into 20 muffin cups lined with paper cups. Bake according to directions. Remove from oven and place ½ marshmallow on top of each cake, return to oven for a few minutes until slightly melted. Cover with chocolate-peppermint frosting.

Frosting

¼ cups sifted powdered sugar
4 tablespoons cocoa
1 teaspoon vanilla
½ teaspoon peppermint extract
¼ cup evaporated milk

Combine all ingredients in a bowl and beat until it reaches a smooth, light, spreading consistency.

Apricot Coconut Balls (makes about 30 pieces)

1½ cups ground dried apricots
2 cups shredded coconut
¾ cup Eagle Brand sweetened condensed milk
Powdered sugar

Mix together apricots, coconut, and condensed milk. Shape into balls

and roll in powdered sugar. Let stand in refrigerator until firm.

Quick Doughnut Holes

Open refrigerated biscuits, cut each biscuit into as many "doughnut holes" as possible with the center of the doughnut cutter. Fry in deep hot fat (375 degrees F.) until golden brown. Drain and coat with glaze or powdered sugar.

Tuna Dip

1 cup cream style cottage cheese
1 tablespoon mayonnaise
¼ cup sour cream
2 teaspoons lemon juice
½ teaspoon Worcestershire sauce
2 tablespoons chopped pickle
1 can (7 oz.) drained flaked tuna

Mix ingredients in a blender until smooth. Chill and serve.

The following recipe is the best one I have ever used to make a delicious pizza crust. It will make 3 large pies or 18 small pizzas.

Baby Pizza

1 cup warm water
1 package dry yeast
¼ cup margarine, melted
1½ teaspoons salt
1 teaspoon sugar
1¼ cups unsifted flour (about)

Measure water into a large bowl, sprinkle the yeast, stir until dissolved. Add melted margarine, salt, sugar, and half the flour. Beat until smooth. Add enough additional flour to make a soft dough. Turn onto a lightly floured board. Knead until smooth and elastic, about 10 minutes. Place in a greased bowl, turning to grease the top. Cover. Let rise in warm place until double in bulk—about 1 hour. Punch the dough down. Turn out onto lightly floured board. Divide into about 18 balls. Roll each piece until it is round and very thin. Place on greased cookie sheet, turn up edges, and cover with filling and garnish. Bake at 400 degrees F. until cooked.

Filling: season tomato sauce with dried oregano, grated onion, dash of garlic salt, and pepper. Cover sauce with grated cheese, mushrooms, and grated Parmesan cheese.

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Material things have their place in life, but...



Let's get personal

BY JOY CAPUTO

Our two-year-old was unable to comprehend the gifts which were being thrust upon her on her birthday. As we helped her open the boxes, each new one seemed to contain something even more wondrous than the previous box. At last they were all open, and she gazed in confusion at the array of fascinating objects around her. Amused, we watched to see which toy she would choose to play with. It did not take long to make her choice. With only an exploratory glance at the fabulous toys, she marched resolutely to one of the empty cardboard boxes and sat down in it. "I'm in a car," she announced gleefully, and there she stayed for a long time.

We had spent a great deal of money buying a great many material things, and we were disappointed because our efforts had not impressed our little loved one. In our youthfulness and inexperience, what we failed to realize was that the abundance of material gifts could

not communicate to the child the love and tenderness which had gone into the choosing of the gifts. But she loved the box because it was familiar to her. Many times we had played games in which a box was a car, and we were going for a ride, and mamma and daddy had given her a brand new box.

How often we expect the material things in life to express our intangible feelings. And how often they fail to do this! All too often a gift, even though chosen with care, does not communicate the deep personal feeling intended by the giver.

An elderly acquaintance of mine has two children who live within a few hours driving distance. They never forget her birthday, Mother's Day, Easter, and Christmas. On each of these occasions she receives by mail lavish gifts. She shows them eagerly to her friends, but her heartbreak shows through her pride. I know that she would gladly forsake all the gifts if her children

would only drive down to spend the day with her and reassure her of their love.

Our immediate circle of friends has a charming habit which means a great deal to me. When one of the group has a birthday, they gather at his home for refreshments and an evening of conversation. No gifts are exchanged, but when I am the recipient, the fact that these people, all busy with their own affairs, have taken the time to give me their evening never fails to make me feel humble and grateful. No hastily purchased gift could convey their friendship so effectively.

Presents are fine, and I am a firm believer in them, but let us not forget the all-important personal touches which mean so much. Let's remember to give a little of ourselves. Let's remember to visit that shut-in. Let's remember to write that overdue letter. Let's remember to express gratitude, praise, and love. Let's get personal.

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**A RED STAR YEAST
"BACK FENCE" RECIPE**

TAFFY ROLLS

2 pkgs. Red Star Active Dry Yeast
1 cup warm water
1/2 cup sugar
2 tsp. salt
1 cup scalded milk
1 unbeaten egg
5-5 1/2 cups all-purpose flour
1/2 cup cooking oil

Soften yeast in warm water. Add sugar and salt to milk; cool to lukewarm. Add yeast and egg; stir. Add 2 cups flour; beat until smooth. Add oil; stir. Add remaining flour to form stiff dough. Knead. Cover; let rise at 85° 1 1/2 hours or 'til double.

Sprinkle 1 cup chopped nuts into 24 greased muffin cups. Mix and bring to boil 1 cup brown sugar, 1/2 cup butter, 1/2 cup corn syrup. Pour over nuts. Cut dough in 24 pieces; form in balls; place over mixture. Cover; let rise 45 minutes. Bake in pre-heated quick moderate oven (375°) about 20 minutes. Place a tray over rolls, turn upside down for 10 minutes; lift muffin pan off. Insert wooden skewers (free at most meat markets). Makes 24.

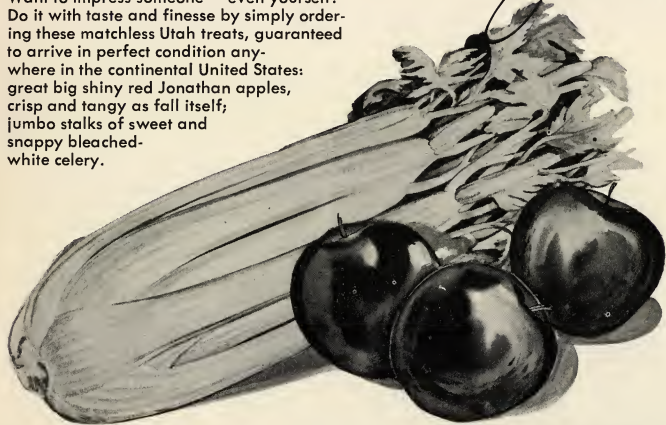


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Lynnette

(Continued from page 825)

But she didn't mean to interfere. She just wanted to help. Everyone was so grateful. If they could just have seen the face of the young neighbor woman when she took her a loaf of warm bread and a kettle of soup! She had said, "Why, Mrs. Bruff. You must have known how exhausted I was tonight—I'm going to have another baby, you know. And I hated to give them another TV dinner but didn't know what else I could do."

As she lifted the lid from the kettle and sniffed the rich vegetable soup, cooked on a good lean soup bone, she sighed, "My mother told me neighbors used to do things like this, but I didn't think they did them anymore. Oh, thank you so much."

Lynnette said, "You lucky, lucky girl. I'll knit some booties for the baby, and a sweater . . . and any time, any time at all that you and your husband want to go out for an evening, I will come over and sit with the children. I have stories that just need to be told."

This had led her to think that there must be quite a few young mothers who needed to get away for a little while in the afternoon. She decided to start a story hour on her back lawn where the children could come after their naps, and have cookies and punch, and go home happier, perhaps, to a rested, happier mother.

But, if she had to, she could forget it all. She could stop "interfering" if that was what her family wanted. They wanted her to be a dainty figurine, wandering around dripping in furs like this one they had given her. It was too warm for the fall day, and she felt conspicuous in it. It would have looked better on the stately young woman two rows ahead of her in a smart little suit. She could just see her in it.

No, she wasn't going to give it to her, though she could have done so without too many qualms.

The bus stopped on the corner. Across the street she could see Pearl waiting for her. She was wearing a fur, too. It was a little worn, but clothes sort of set the status for those who went to eat at the particular place they were going.

Clothes were important to women.

Anything that could give one more self-confidence, more happiness, without making her a complete slave to fashion, was all right. After all, the thorny rosebush was adorned with the most delicate of petals.

They were to do a little shopping first. It was time she replenished her linen cupboard. Some of her sheets were torn—these she could cut down for the grandchildren's beds—one or two were completely worn out. The stores were having "white sales," so

it was a good time to buy.

She watched the light change and started across the street. Pearl saw her and waved. They were soon chatting happily.

As they were halfway down the street, Lynnette noticed a blind man carrying a white cane. She had seen him on the streets before, and he always seemed to manage nicely. But today he was trying to find the entrance to a certain shop, feeling out with his hand, tapping with his cane.



MARRIAGE: "AN INFINITE DEBT"

RICHARD L. EVANS

More than a century ago Goethe said this concerning marriage: "The sum which two married people owe each other defies calculation. It is an infinite debt, which can only be discharged through all eternity."¹ What two married people owe to each other *does* defy calculation, and it *is* an infinite debt. Marriage is a momentous commitment that requires the best of all we have within us to make of it all that it ought to be. But too often those who face what they consider to be an unsuccessful marriage too quickly feel that dissolving it is the easy and simple solution. But we never go back and begin where we once were. And always there should be an earnest, determined effort to succeed and not lightly dissolve a sacred and solemn covenant, with all the confused and troubled lives it leaves, for no one in marriage has an obligation solely to himself. Sometimes one person might be led erroneously to consider only himself, but with all that are affected, the lives of children, the lives of loved ones, the lives of each other, marriage cannot only be concerned with the preference or convenience of one person. In marriage one cannot consider only himself, nor the present only—nor can he in any other kind of covenant or contract. Each one must consider the total effect of what he does, on himself, on others, on children, on all the lives and all the factors, into the farthest reaches of the future. In marriage we have a sacred obligation to make home a place of enduring stability. "It comes as a great surprise to younger people," said Dr. May E. Markewich, "that a husband and wife must work at marriage *all* the years of their life. . . ."² Marriage is half the responsibility of each. In a couplet on this subject William Cowper said: "The kindest and the happiest pair will find occasion to forbear; find something every day they live to pity, and perhaps forgive."³ There is nothing which we should go to greater lengths to save than a home, a marriage, a family; for marriage is an obligation of incalculable consequence, and should never be rushed into immaturity, but once made should never be selfishly or immaturity set aside. "The sum which two married people owe each other defies calculation. It is an infinite debt, which can only be discharged through all eternity."¹

¹Goethe, *Electric Affinities*, book 1.

²Dr. May E. Markewich, "What breaks up a marriage after 20 years," *This Week Magazine*, May 13, 1962.

³William Cowper (1731-1800), English poet.

"The Spoken Word" from Temple Square, presented over KSL and the Columbia Broadcasting System, August 9, 1964. Copyright 1964.

"Wait a minute," she told her friend, "I'll just give him a bit of help."

"Oh . . . no," her friend protested, "he knows this street better than you do." And she kept walking swiftly, as much as to say, I'm not stopping . . . even if you do.

And she didn't. But Lynnette did. She asked him the name of the place he sought. He told her, and taking hold of his elbow, she steered him to the door. He wore a dark overcoat. She was almost nauseated by the touch and smell of dirt upon it. She would certainly have to wash good and clean. But she wouldn't have done any differently. When she got home she would see if Walter didn't have an overcoat she could somehow get to him.

And hear them all tease her? You're through interfering, remember? she told herself. All right. She would have a very frivolous day, enjoy herself. She wouldn't even buy her grandchildren the new jeans she had intended to, though the knees of the old jeans were worn and she knew her daughter welcomed that kind of interfering. At least she would try not to do so, though she knew before she started that it was one resolution which would not be kept. Grandmothers had to do these things. It just happened that she felt like a grandmother to so many people.

The day was happy. The meal was perfect from the marinated herring to the thin clear piece of lemon pie with its quivering meringue. Pearl had borsch as an appetizer and let her taste it. It was really good. She would have to order it sometime.

They exchanged all the latest news. Pearl said, "Think of it, Judy is going to have another baby in July. I'm trying to figure how I can arrange things so I can go back and be with her."

"Well, what would stop you?" Lynnette asked simply.

"Oh, there are a lot of things to get ready. A lot of things to be done. If Lars goes with me, we'll have to arrange for someone to take care of the yard. It's such a hot time."

"Walter and I could come up and do that, if that's all that's stopping you."

"And I suppose you could tend to our renters, and everything else,"

Pearl observed, laughing.

"I could if I had to, if it would mean you could be with your daughter."

Pearl touched her hand, "Too bad there aren't more people in the world like you, honey. But, in the long run, haven't you found that after awhile people resent having favors done for them?"

"What difference does that make?"

You don't do a favor because you expect someone to be eternally grateful to you, or for that matter, even for a short time. You do it because it needs to be done, and if you're handy, you're the one to do it. I resent people being beholden to me."

"Of course you do. And you resent being beholden to anyone else. They keep telling us we have to be willing to accept favors as well as to give them. It gives others a chance to do something helpful, and know that satisfaction."

"You mean, there's a bit of selfishness in wanting to do good?"

"Of course there is. It's such a nice, warm feeling. That's why mothers love their children so much, because they do so much for them."

Lynnette flushed, aware that her friend was right, aware too that she didn't give others much chance to do things for her. She had been almost abrupt with Audrey when she had offered to drive her to town today. It had meant a sacrifice for her unmarried daughter to do it, for she was right in the middle of sewing herself a spring dress. Her heart gave a strange little leap as she looked into her own heart and realized that there was just the smallest bit of jealousy of her daughter being able to sew her own clothes. She herself had sewed so beautifully for Audrey, for so many years. The girl had said once, "I wouldn't ever dare sew anything for you, you're such an expert."

"Why, you're going to be an expert, too. But it takes time," Lynnette had assured her, in effect agreeing with the girl. Was she, could it be that she was somewhat self-righteous, in spite of her protestations to the contrary? That she was really reveling in her own joy of doing things for others? She couldn't believe it. She did it because she wanted to do it. Lots of people didn't care. Somebody had to. Was there a middle course, maybe, a course that gave others



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more opportunity? That encouraged them instead of always being ready yourself? She would have to think about it.

And she was still in deep, rather disconcerting thought as she said good-bye to her friend, stepped on the bus, and started the long ride home. (It never seemed long riding in the car, though perhaps it did to the driver, watching all the traffic, stop lights, and pedestrians. She had not only been unappreciative of those who drove her, she had been selfish in letting them when a bus was so handy.) It was warm, and it was crowded at this time of day; people were standing in the aisle.

Fortunately she had a seat, and she leaned her head back to listen to the hum of the traffic and the voices about her. Without meaning to listen, not wanting to listen, for she was suddenly very tired, she heard two young girls in front of her talking. The one said, "I suppose you're going to have a reception?"

The other girl paused a moment before she answered. Then, she said, "No, we were planning on it, but it's too expensive. I couldn't have a nice dress."

"A reception shouldn't cost much. My mother makes the best punch. Your mother could make cookies. Deb's folks have their own hothouse. They'd let you have flowers, I'm sure of it."

"But, I want a lovely wedding dress. I've always dreamed of how I would look. No, I've decided. . . ." There were tears in her voice.

Lynnette looked at the girl. In fact, she stared at her. She was about five feet four, as nearly as she could tell seeing her sitting down, and slender. She could just about fit Lynn Anne's dress. Lynn Anne was her married daughter whose dress, all hand-sewn by her mother, was tucked away in a cedar chest. Lynnette could go to her and say, "Now, I want you to let this poor girl wear your dress. She should have a reception."

And the girl could answer her, "Mother, you just can't do things for everybody. You'll have to stop trying. I'm not having some stranger wear my wedding dress."

If she did, Lynnette could make the girl one. It wouldn't cost too much. She could go without that silk suit she was planning to make.

Suddenly she thought of a better idea.

Hesitantly she touched the girl on the shoulder, saying, "I hope you'll forgive me. I couldn't help overhearing what you were saying. Would you please give me your telephone number? I have something to tell you that I think will make you very happy."

The girl, taken unawares, smiled, shrugged, and wrote her name and number on a card and handed it to her. Lynnette settled back happily and waited for her stop.

When she stepped from the bus, Audrey was there with the car to pick her up. The girl smiled, saying, "I thought you would be tired after shopping, so I ran up to get you."

"But, it's only two blocks," Lynnette started, then added quickly, "Oh, I am tired. My feet hurt." She kissed the girl, "You don't know how I appreciate your thoughtfulness. How is the dress coming?"

"Just fine. Things really sailed along this afternoon. I hope you'll like it."

"I loved what you did this morning. You have a special knack with sleeves. I want you to help me remodel something."

"Me?" the girl laughed. "Help you?"

"And why not?" her mother countered.

A little later she telephoned Lynn Anne to tell her about the trip to town, what she had eaten, bought. Then, without too much emphasis, she told her about the girls on the bus. When she had finished, her daughter waited, ready, Lynnette was sure to be on the defensive, but

her mother only said quietly, "But I suppose there is nothing we can do about it."

The girl said, "No, I suppose not." Lynnette started to speak of something else, casually, as though she had forgotten the whole thing. Her daughter interrupted her to ask, "Was she a nice . . . well, did she look like a nice girl?"

"Oh, they both looked very nice. She was about your size, about twenty, I should say. Dark and pretty." Again, she went on, "You should see the dress Audrey is making. . . ."

Her daughter seemed preoccupied. She said, "Yes, she told me." Then, "Mother, do you think, if she could fit it, it might be all right for her to wear my wedding dress? If we knew her name. . . ."

How was she going to relay that bit of information without giving the secret away? She paused, then said, "Well, it just so happened that we were talking of something else, the magazine, I think it was, and she gave me her name. They both did." She hoped she would be forgiven that small lie.

The girl said, "Well, then, why don't we call her? You could do it best."

"No," Lynnette told her, "she's nearer your age. You could do it so sweetly. You have such a nice telephone manner."

"Have I? You never told me." They both laughed.

Lynnette sat down, sighed. Pearl was right. You had to let others "do a little good," too. And get appreciation.

Funny, she hadn't felt so happy in a long time.

DAYS WHEN I AM SEWING

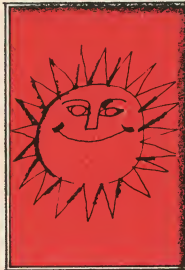
BY ELAINE V. EMANS

*A thousand things remind us of our mothers—
But days when I am sewing you return
Most easily: in the mystery of laying
A tissue pattern out to best advantage,
In the scissors' clean bite of the crispy goods,
The basting (thank you for insisting on it),
The stitching, and the ultimate delight
Of seeing garments grow to perfect fit.*


*Some mothers come back best in poetry,
Or music, or good laughter, or in gardens—
But, days when I am sewing, I admit
I never can be certain whether my
Hands happily repeat the tricks you taught,
Or these are your hands, come alive in me.*



Let
there
be
many
windows
to your
soul



era
of
youth
OCTOBER, 1964

Marion D. Hanks,
Editor

Elaine Cannon,
Associate Editor

Some
thing
Wonder-
ful
happens

when
you...



are
Kind
to
your
parents

defend
the
Church

Bear
your
Testi-
mony

Listen
to
the
Sound
of
Fall

give
of
your-
self

Serve
the
Lord

Use
Self-
control



Isn't it wonderful how many interesting things there are around to be seen and heard and felt and learned and enjoyed! Or have you noticed?

Lord Chesterton said: "There are no uninteresting things; there are only uninterested people."

Man is created with a soul to be fed, and with the urge to feed it. The needed sustenance is all around us, available. We have only to open the "many windows" to our soul—to happily employ our eyes and ears and intuition, to use our sense and our senses and our "inward vision." We can furnish our minds with interesting pictures to look at, inspiring things to hear, happy memories to live with.

The great naturalist Dr. Louis Agassiz opened the door to an entirely changed life for a woman who complained that she had "never had a

chance," when he asked her the composition of the glazed bricks in her dooryard upon which she rested her feet while she did her humdrum work. Her curiosity was aroused when she found that a glazed brick is vitrified kaolin and hydrous-aluminum silicate. When she had thoroughly investigated what that meant her written account of the search was published. Then Dr. Agassiz started her on an adventure to find out something about what was *under* the bricks in her dooryard, and her research on ants became an important book of 360 pages.

In this issue of the Era of Youth you can begin to open a few more windows—from medicine to beekeeping—and strengthen the most important development project in the world for you, your own soul!

BY MARION D. HANKS

THE HONEYBEE

BY FREDERIC C. ROMNEY

Meet the little honeybee: One of 50,000 drones and bees. Ultimately able to produce one teaspoon of honey. Born to live about six weeks. Born to work itself to death. Yet each bee is honored to defend its fellows with its life. Only the drone escapes working to death . . . to be starved or frozen on a cold winter night.

I was fascinated and worried on beholding a small boy amidst the busy beehives catching bees with a glass jar. He seemed to be looking for special members of the colonies (each 50,000 bees strong) without much success. In pursuit of his quest he inquired, "Would you have any extra queens I could have to start a beehive? I've already caught five or six worker bees, but I haven't seen any queens to catch."

Then I had the opportunity of giving two lessons: one on ethics, the other on agriculture. "Those are my bees. And they're worth over two dollars a pound. If everybody came here to take bees to start their beehives I wouldn't have any left.

"In the springtime we beekeepers travel all over town just to get swarms of bees. To start a good colony we must have at least two pounds of bees. That's almost 10,000 of them. A swarm from one of my hives just two months ago weighed over nine and a half pounds. You see, nine or ten pounds of bees would start a fine hive, but five or ten bees, even with a queen, wouldn't have a chance."

With this explanation he let the bees go free.

Honey is a historic food. The Jaredites took bees with them into the wilderness and on to the land of promise. (Ether 2:3.) Jacob sent honeycomb to the ruler of Egypt as a gift. (Gen. 43:11.) The coming of the Messiah was prophesied with these words: "Therefore the Lord himself shall give you a sign; Behold, a virgin

shall conceive, and bear a son, and shall call his name Immanuel.

"Butter and honey shall he eat, that he may know to refuse the evil, and choose the good." (Isa. 7:14-15.)

Upon his return to Jerusalem after his resurrection, Jesus ate honeycomb with his disciples. (Luke 24:42.)

Aristophanes, about 400 BC, said that beeswax is good for many purposes, among which are metal protection, modeling, and sealing love letters.

One of the most enjoyable pastimes of this beekeeper is lecturing to grade school classes. Children are fascinated by honeybees. A large class of students can ask questions for more than an hour. Children take pride in handling drones, which have no stingers.

After I had told one grade school class about how the workers gather nectar, guard entrances, feed the young, pet the queen, etc., and how the queen can lay almost 2,000 eggs a day, one little girl asked, "Is that all the queen bee does . . . just sit around all day and lay eggs?"

I began beekeeping backwards: I bought a beehive and then began learning about it. At purchase time I didn't even understand the man who made the sale. *Super*, *propolis*, and *foulbrood* were words "all Greek" to me. Why, I didn't even understand what a swarm is.

My speculation had been that beekeeping consisted solely of honey gathering. Soon, however, I found that a beekeeper is carpenter, painter, doctor, dietitian, executioner, salesman, and public relations manager for, in my case, over two hundred thousand "employees." Many beekeepers have thousands of hives. I own a scant five.

A beekeeper builds, paints, and insulates his hives against the weather. He watches carefully for signs of disease and, when possible, doctors

sick bees back to health. He destroys all colonies having foulbrood, a contagious bee disease. He feeds pollen substitutes when the bees run out of pollen. He markets and promotes his product and files reports with the Department of Agriculture.

In working with his bees, the beekeeper breaks propolis (bee glue) seals very carefully so as to avoid startling 50,000 "armed warriors." He checks the brood (baby bees) to judge the productivity of his queens. He extracts honey from fifty-pound supers (basic beehive sections in the shapes of hexahedrons ten inches deep, sixteen by twenty inches wide, filled with suspended honeycomb). He has to work for his honey.

That's Odd!

Did you know that a drone bee has a grandfather but no father? (See Parthenogenesis.)

Bees usually will not sting when swarming.

Honey has to ripen within the hive; it is not changed en route from the hive to you, just strained to remove pollen and wax.

Some honeys, kept for many months, will change from light amber to red. Others may change from deep red to black!

Contrary to popular opinion, bees have predators: Birds, skunks, bears, wasps, parasitic mites, even diseases.

Bees naturally prefer to orient their combs north and south. (Not geographic north; magnetic north.) ●

IDENTITY

BY EMMA LOU THAYNE

*This I know is true:
The self I am today is irrevocable as time.
No earnest plan, nor wish, nor will
Eradicates the self I am.
Each hour has laid upon me
A subtle wisp of change;
A thousand inuendos
Shift like sand my current self.
And yet I stay
In mood and thought
And triggered tempo, quite the same,
For all my yesterdays, fraught full*

*With people, places, things,
Are but the molecules of being
That give me
Identity.
Then let me hear my drummer
And follow well his beat
For I am I, and choose a path
Unmarked by others' feet.
In crass conformity I die,
But would that retrospect
Will show my path a happy one
That I would still elect.*

YOUR BODY A TEMPLE

BY DR. GEORGE M. FISTER

(Dr. George M. Fister, former president of the American Medical Association, delivered this outstanding talk to the 1963 International Explorer Conference held at Brigham Young University. We think all the youth of the Church should read it.—Era of Youth Editors)

It has been said that free men live to cope with circumstances, not to be overcome by them. There is no reason why we should not keep ourselves in top physical condition, physically strong as possible. Some of us have health problems that mean we cannot be as strong physically as others, but we can be as strong as possible within that limitation.

There is every reason why we should be physically strong—all of us, and especially you young people who are still maturing physically. You are still engaging in strenuous exercise, and you need strength, ability, skill, and endurance to meet the problems that face you now and will face you in the future. This picture of fitness also includes mental fitness, emotional fitness, social fitness, and spiritual fitness.

While the stars of football, basketball, and other sports are especially aware of the benefits of physical fitness, plain folks, businessmen, farmers, all of us, are interested in exploring the pathways to better physical fitness. There are many pathways. I briefly mention some of them.

The first is preventing disease and keeping good basic health through services of the medical profession. Make this part of your life. Become personally acquainted with your physician. The story of medicine is a dramatic story. We now have a life expectancy—you boys can expect it—of 70.2 years, the highest ever in the United States. We have prevented diseases, scarlet fever, typhoid, diphtheria, and polio, that just within my memory struck fear into our hearts. Tuberculosis is on the way out. In surgery we are doing things that were undreamed of a few years ago.

The next pathway to good health and strong bodies is nutrition. From food we expect good nutrition. There is no magic word, no fad that leads to good nutrition, do not be fooled. Know the foods you eat, three square meals a day containing sufficient amounts of protein, carbohydrates, fat, minerals, vitamins, and water.

What about smoking? I have heard of no researcher who advocates the use of cigarettes or tobacco. All research in the field is to find out the harm tobacco does, and the hazard to health it poses. The American Heart Association; Ameri-

can Cancer Association, and many medical associations have warned and continue to warn against cigarettes. Recently it was proposed in California to provide clinics for people who wish to be cured of the cigaret habit. How easily you can avoid that clinic. Just never start smoking. Robert Platte, professor of the department of medicine at the University of Manchester, England, said, "The heavy smoker has about one chance in eight of dying from lung cancer." If an airline told you that one in eight of their planes was likely to crash, you would think carefully before booking passage on that plane. Let me suggest that you think carefully before you book passage on the cigaret.

One of the additional requirements for good physical health is adequate dental service. The mouth must be kept clean like the rest of the body. Not only do cavities damage teeth, but they are bad for the general health.

Exercise is the next path to good physical strength. For you, exercise is a normal thing. You engage in sports, contests, recreational activities, hiking, dancing. You can get much exercise at home, mowing the lawn, shoveling snow. Don't drive the car to the corner. Walk or ride a bicycle. Don't use a snow blower, use a shovel. Exercise daily. It is important to all ages.

Each time you exercise or enter a contest, in addition to the physical strength that you use, think what else it does for you. It develops sportsmanship, co-operation, honesty, fair play, and respect for the other person. It brings emotional, social, and personal attainment. It develops qualities that you carry through life, that are always of value.

One of the other paths is attitude toward work. Love your work and it will be pleasant. Find satisfaction in your work. Work, and have the right attitude toward it. Satisfying accomplishment contributes to good emotional health. Appreciate work, and do it well.

Use your leisure time to advantage. We need some play, we need to have fun. Relax occasionally, enjoy your friends. Prove what your physical and mental capacities are. The list of recreational activities is long—use them.

Now rest after you have played and worked. We need rest, we need relaxation, and we need sleep. Sleep restores energy lost during the day-time. It refreshes us and brings us back to another day ready for continued accomplishment. It adds to our resources.

The final pathway is cleanliness—a clean body, a clear mind. ●



BY CAROLYN HILL

Perhaps the greatest responsibility we have to our parents is to live a life worthy of their heritage and teachings. They could never be paid in monetary measures for all they've done and do for us—they don't expect to be. But think how happy and proud they are when we as their children achieve. This is their pay and all they hope for.

Living a life worthy of my heritage and my parents' teachings is synonymous with living worthy of celestial glory. They have counseled me and made suggestions, but they don't and can't force me to live righteously. However, in return for their love and guidance, is it too much for them to expect my obedience and respect?

It is my responsibility to give them peace of mind by telling them where I'm going and what I'm doing. It is my responsibility to make them proud of me by developing my talents. They don't expect me to exceed my potential or capacity—they only want me to develop religious and emotional characteristics which will contribute to my happiness. Certainly our parents, after all their concern, deserve a reward of obedient and happy children.

Because we can't separate our parents from our home, many of our responsibilities to them affect

our entire family; for example, we all have household duties to perform. Maybe you're supposed to wash and dry the dishes every day. Your mother has asked you to do it, and if you don't, you're only disobeying her, but you still affect other members of your family. They have to upset their assigned schedule to do your work. Occasionally you do have a worthwhile excuse for not washing the dishes, but plan ahead and then let the family in on the planning.

"Setting the proper example" is an important phrase in our homes. We are our brother's keeper and cannot expect him to attain salvation if he isn't properly taught.

Did you help your brother as you helped yourself? Your answer to that question will partly determine your worthiness to live in God's presence. We're not happy on earth if we're alone, and we'll not be happy in heaven if we're alone. Therefore, if we truly love our Father in heaven, we'll not be willing to see our brothers and sisters attain less than celestial glory. We will do all in our power to help them and will start by setting a good example.

To love our home is another great responsibility of family members. For in a home with love, all other desirable qualities such as patience and loyalty are automatically present. ●

SELF IMAGE

BY DONALD P. TENNEY

Our lives are made up of myriad decisions. We are what we are today because of the decisions we have made in the past. They were either definite planned decisions, forced decisions, or decisions to make no decision at all. Growth comes to each of us as we make proper decisions . . . "doing the right things for the right reasons."

It is certain that there is not one of us who has not made a decision that has basically changed his life. Some of us have made decisions which bring true inner joy. Others, because of lack of decision or because of unchallenging goals, have substituted mere pleasure as a false replacement for joy. Pleasure seekers are satisfied with themselves only fleetingly. Between pleasures they are not certain they like what they are. Inner joy is lasting and abiding. We can live with ourselves at all times. We accept ourselves for what we are. This is a prerequisite to self-love, which love is a prerequisite to the love of others.

Accepting *self* we can look in the mirror unashamed. Facing our friends, conversing with the bishop or our parents is never painful, but joyful; not feigned, but natural. We have no fear of being discovered, since what we are we readily admit and accept. This puts us in the perfect position to communicate, especially with our Father in heaven. The soul growth that can come to an individual freed from envy, strife, jealousy, and feelings of personal inferiority cannot be adequately measured.

While we are discovering and accepting ourselves we soon find that to err is human, that con-

tinued error is ignorance, that learning from error is progress, and that learning from errors of others is wisdom. We come to understand that we are intrinsically no weaker than those around us. To believe otherwise is foolish.

Emerson wrote: "Meek young men grow up in libraries, believing it is their duty to accept the views, which Cicero, which Locke, which Bacon, have given, forgetful that Cicero, Locke, and Bacon were only young men in libraries, when they wrote these books."

Negating our potential by comparing it to the success of others is but shutting the door to present desire and future achievement. Learning is a continual process. It does not have to be prorated over any period of time. We can gather vast storehouses of knowledge, we can grow and progress, and this in a relatively short time. On the other hand, we can gain little, being indifferent and apathetic, partaking of the lethal potion, procrastination. Either fate lies within our grasp.

Whether we attain our possibilities as God's children depends on the decisions we make and the way we cultivate ourselves. We are very much like the seed and subsequent plant. We too can grow in stature and beauty. We must seek out the nutrients which give and sustain life. We look for our Father in all things. We must learn his laws and abide by them completely.

We must accept self. But accepting self today is not being satisfied with today's self tomorrow. Each day can bring growth. A testimony of personal worth stimulates that growth.



THE SALT BY PRESIDENT OWEN SPENCER JACOBS BAVARIAN MISSION

YE . . . are a chosen people.
 ARE . . . you aware of this?
 THE . . . Lord has declared you to be the salt of the earth.
 SALT . . . gives season to products or preserves them.
 OF . . . all ingredients for food preparation it is the salt that brings out flavor.
 THE . . . finest cooks cannot succeed without it and the
 EARTH . . . yields it in sufficient abundance to satisfy our needs,
 BUT . . . we have to supply the energy to obtain it.
 IF . . . you were to prepare a meal for yourself or friends
 THE . . . amount of salt used would be a very small quantity compared to the rest of the food.
 SALT . . . is most essential but always used in small lots.
 HAVE . . . you ever eaten anything pleasing that had too much salt?
 LOST . . . in delusion is he who expects us to be in the majority.
 HIS . . . intents would have salt the largest portion of his meal.
 SAVOUR . . . is the quality which makes food pleasing in taste or smell.
 WHEREWITH . . . will you find joy?
 SHALL . . . we expect it in numbers—by being the largest?
 IT . . . never has been the case and never will it be.
 BE . . . concerned rather about being the finest and the best,
 SALTED . . . or preserved in the wisdom of the revealed word of God.
 IT . . . is easier to live right and be true than to explain why you have not.
 IS . . . pleasure so sweet or popularity so pleasing as to warrant lowering our standards?
 THENCEFORTH . . . be ye strong that bear the banners of the Youth of Zion.
 GOOD . . . living is never out of season and always brings eternal joy.
 FOR . . . the joy of eternity be willing to be the minority.
 NOTHING . . . can stop the fulfilment of God's holy purposes,
 BUT . . . clean, sweet, honest, righteous living can surely enhance fulfilment of our purposes.
 TO . . . the Youth of Zion and the membership of the Church,
 BE . . . ye clean that bear the name of our Savior.
 CAST . . . aside all mediocrity and reach upward.
 OUT . . . of the lowliest circumstances let rise the most noble accomplishments.
 AND . . . all the world will call you blessed for your services.
 TO . . . day is the time to decide, now is the time to prepare to meet God.
 BE . . . not dismayed. Study, search, attain, achieve, and refuse to be
 TRODDEN . . . down by the false notion that we must be with the majority.
 UNDER . . . whose banner are you marching? Who is your leader?
 FOOT . . . by foot, yard by yard, and mile by mile let us press forward.
 OF . . . all the millions of the people of the earth ye are most blessed.
 MEN . . . of God are our leaders and insofar as we follow our leaders we are THE SALT
 OF THE EARTH!

HE LEADETH ME

Mrs. Beryl Whiting Warner asked the members of her class of ninth grade students at the San Mateo Stake Seminary, Redwood City, California, to write their ideas of the meaning of the Twenty-third Psalm. Twenty minutes' time was allotted for the exercise. A composite of the ideas presented by the students is as follows:

The Lord is my shepherd—

The Lord is my God. He will lead me as a perfect shepherd leads his flock, back to my heavenly home, if I follow him. His is the path to eternal happiness. He does not drive me but leads me. He is my light and by his example has shown me the right way.

I shall not want—

"In God is my trust." If I put myself in his hands he will give me everything I need and the spiritual guidance to use it properly. I shall accept his bounties with gratitude and not ask for more than my share. I will not ask for things which I should not have. I will not expect too much of the Lord, and I will recognize that spiritual happiness is one of his greatest gifts.

He maketh me to lie down in green pastures—

His commandments, if obeyed, will lead me into the green pastures of peace of mind and happiness—there I will find no disturbance because of evil. The Lord does not lead me into evil, but into good, for he wants me to be happy. My life

will be peaceful, mentally and spiritually, if I follow where he leads, for he makes me at peace in a haven of rest in this seething cauldron of evil which is the world. He lets me stop my daily chores and have a day of rest called the Sabbath.

He leadeth me beside the still waters—

The still waters of this life are love, beauty, happiness, purity, peace. The Lord leads us to these and away from earthly troubles. As I drink of the still waters of life, I will find in them my own reflection. If I strive toward perfection, he will give me the things I need to reach that goal. He leads me to the still waters, but I must put forth the effort to drink thereof and choose for myself whether to do the right or the wrong.

He restoreth my soul—

When the problems of the world confound me and I feel that my load is too heavy to bear, I need only seek him. He will restore my spirit and the world will be bright again. If I follow him, he will take me back into his presence. When the way gets hard he gives me strength, and if I get lost along the way, he will welcome me gently back into the fold. If I repent of my sins he will forgive me—this is a restoration of my soul. I may some day return to my Heavenly Father with a clean heart. He will never forsake me.

He leadeth me in the paths of righteousness for his name's sake—

The Lord wants me to follow him so that I can faithfully accept the power to act in his name. He gives me the inspiration to know the right thing to do. If I live a worthy life, he will help me to resist temptation. He answers my prayers. If I pray in his name I am following the path he desires me to follow. The Lord cares for me—I am one of his children.

Yea, though I walk through the valley of the shadow of death, I will fear no evil, for thou art with me—

When I come face to face with evil and I am fearful, I need only remember that God is with me and fear is driven away. I will have no fear because of my faith in God, and though I know that I must die, I also know that I may live with the Lord eternally. I will be resurrected and I will receive a righteous judgment. I will be able to pass through many temptations because the Lord is with me to help me. No matter what happens in this life, the Lord is near to aid me.

Thy rod and thy staff they comfort me—

To me, these (the rod and staff) are the words of the Lord, comforting and reassuring. I am comforted for I know that the gospel is as a rod, strong and steadfast, something to which I can cling. It brings me comfort and rest to my soul to know it is always there. I find this comfort and support through prayer. My parents, too, are as the rod and staff of the Lord to help me along the way. The Church is the rod and staff of the Lord. Through its blessings come that are of great help and comfort and which cause me to walk in the straight ways of the Lord.

Thou preparest a table before me in the presence of mine enemies—

My enemy, evil, lurks everywhere, but God gives me power to overcome. The Lord has set before me spiritual food. He helps me in trying situations. Through obedience to my Shepherd, I can feast at his table and partake of the blessings even though all around me is evil. The presence of my enemies at the feast of righteousness gives me a chance to make them my friends. The Lord helps me to love my enemies, whether persons or evil influences, even when they do me wrong.

Thou anointest my head with oil—

The anointing gives me courage and helps me to carry on. I am anointed by his priesthood in times of sickness and I am made well again.

My cup runneth over—

The earth is filled with goodness for me to use. The Lord offers me so many blessings that I cannot contain them all. Through his plan for happiness I am blessed in more ways than my heart can hold. After paying tithing and praying, I find myself overflowing with blessings. The blessings which are given me during this life are surely more than I will ever earn or deserve. My cup of life runs over with love for the Lord and for the happiness he has given me. My blessings far outnumber my good deeds. My earthly and eternal blessings are too much for me to hold and my heart runs over with thankfulness.

Surely goodness and mercy shall follow me all the days of my life—

The Lord will never turn his back on me and will welcome me when I come to him. God will forgive me if I repent. If I am good, I shall be followed by goodness; if I am merciful, I shall meet mercy. If I listen to the Lord and do what is right, I will be able to go to my Heavenly Father. His spirit and his blessings will always be with me.

And I will dwell in the house of the Lord forever—

If I live a righteous life, and obey the Lord's commandments, I can, after death, return to the presence of the Lord for eternity. After the resurrection I will go to my Father's house, if I am worthy, and there live with him and my family. The teachings and commandments of the Lord are a perfect recipe for happiness. The spirit of the Lord will stay with me to my life's end. ●

A JOURNEY OF FAITH

Margie Mann, a thirteen-year-old Samoan girl of the Pesega Ward, Apia (Samoan) Stake, gave the following talk at a youth conference at the Pesega chapel. Although Samoan is Margie's native language, she gave the talk in English, and it is printed essentially the way it was given.

[illegible]

Blessings from our Heavenly Father come in many different ways and sometimes we do not know that they are blessings. When the sun comes up in the morning, we hardly even notice it, yet is it not a blessing? If it were not for the sun we would be without light and warmth. The food we have, the clothes, the houses—we could name so many blessings if we would just stop and think for a few moments. The first blessing that I received was one that I cannot remember anything about, how it happened, when, was it night or morning, who was there. This blessing will never be forgotten. Heavenly Father saw fit to send me to a wonderful father and mother who allowed me to be brought up with love and care. I have also had the privilege of being raised among friends and families who are members of the Church. At the age of eight I was blessed with the opportunity of being baptized a member of The Church of Jesus Christ of Latter-day Saints. But let me tell you about the greatest blessing that has come to me recently. On November 11, 1962, I began a journey that was exciting and fun. My family, all eleven of us, left Samoa on board the Tofua bound for Fiji. Here we boarded an airplane and went on to

New Zealand. As we landed in Auckland we saw many strange and wonderful sights. We stopped there long enough to have lunch, and then we went by car and bus to a city called Hamilton. After traveling for 2½ hours, we came to a hill. As we reached the top we saw a most beautiful sight—the New Zealand Temple. This is what we traveled all the way to see and this is the blessing I am going to tell you about. Mother and Daddy rested the rest of that day, and on the very next day they were off to the temple. We children had to wait another day and on Friday with nine children following Mother and Daddy went again to the temple to have us sealed to them. And do you know what that means? Well, I'll tell you. From now on no one except myself can take me away from my family. We belong together and the Lord has blessed us that if we are faithful we will always be together now and in eternity. When we die we will be separated just for a little while, but we will all belong together after this life. But it doesn't stop here. When the proper time comes, I, too, can have the blessing of temple marriage so that my children will belong to me. I may have to sacrifice just as my grandparents had to sacrifice, and hardships may have to be overcome, but if I am worthy enough and have a strong enough desire, it can be done. The temple offered me blessings, and another one I received while in New Zealand was being baptized for 61 people who did not have the chance while they were on earth. Just think, by helping these other people to become children of our Father's kingdom, I will receive blessings. Isn't this a wonderful gospel? Aren't we all blessed? I'm sure each and every one of you could name blessings right now, and you would never stop. Each day, each hour, we receive blessings from our Heavenly Father. We have life, we have love, we have strength, and families. Do you appreciate your blessings? I do. I wish to thank my Heavenly Father for his many blessings to me, and pray that I may always be worthy to accept his many blessings he has in store for me. I do this in the name of Jesus Christ. Amen.



miken
OLSEN

Miken Rae Olson knows how to make words work for her. This Provo, Utah, high school graduate won the state "Ability Counts" essay contest sponsored by the President's Committee on Employment of the Physically Handicapped and competed in the national contest in Washington, DC. She was only 14 when she won the Provo July 4th Freedom Festival Speech Contest and this year she spoke at her high school commencement.

Miken attended Girls State, edited the yearbook, was state finalist in the Deseret News-sponsored Sterling Scholars competition, was an exec council member, and received a Kiwanis International District Service Award. She has earned six individual awards and 91 Honor Badges—every one offered—as a Beehive. Miken is attending BYU on scholarship and wants to be an elementary schoolteacher.

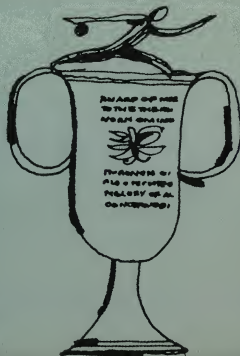


Everett
Gary
Hansen

Santa Cruz, California, High School student body president is active church member Everett Gary Hansen. Everett won the top office with his background of service and honors as a California Boys Stater, honor club and lettermen society member, homecoming chairman, foreign exchange student finalist, and California Scholarship Federation and American Field Service Club member. Everett has won four individual awards and his Duty to God award and is a seminary graduate.



THE
WINDOWS
OF
YOUTH





LOYD & PATTI

"Hi, cousin!" the student body president of lone, California, High School greets his vice-president. Elected to the top two offices in their school were cousins Lloyd Campbell and Patricia Ellen Marshall.

Before serving as president, Lloyd was football team captain and athletic association vice-president. He received the most valuable player award and attended California Boys State. An Eagle Scout with his Duty to God award, Lloyd served as president of his Explorer Post, attended the 1963 BYU International Explorer Conference, and was a Boy Scout camp counselor for two years. He is second assistant in the lone Branch Sunday School superintendency and priests' quorum secretary.

At the same time that Patti is student body vice-president, she is serving as FHA president. She is county Junior Red Cross representative and has been a school song leader.

Patti has served in the lone Branch as a Primary teacher, assistant branch chorister, Junior Sunday School chorister, and MIA secretary.





CRAIG KEITH & VAL

They never miss—hitting their targets or attending their church meetings. These three members of the Murray South (Utah) Stake rifle team won fourth place in the region 12 championship small bore rifle competition and first place in the Salt Lake Boy Scout Council contest.

Explorer Craig Dunn, center, won first place—274 hits in 300 shots—in individual competition in the region, which includes California, Nevada, Arizona, and Utah.

Fourth place in the region was taken by Keith Luke, left, and their teammate, Val Wawrzyniak, right, was top shooter in the Salt Lake Boy Scout Council.

To be eligible for the team, boys must attend one meeting each Sunday in the church of their choice. Adviser Harold M. Shama says the rifle team has been a good missionary for nonmembers and has reactivated members who were slipping a bit.



The Last Word

Tom: What makes you think that Mary doesn't know much about sports?
Jerry: Well, she thought that the football coach had four wheels.

Knowledge does not comprise all which is contained in the large term of education. The feelings are to be disciplined, the passions are to be restrained; true and worthy motives are to be inspired; a profound religious feeling is to be instilled, and pure morality inculcated under all circumstances. All this is comprised in education.—Webster

Clerk: "What's the matter, sonny, are you lost?"
Small boy: "Please mister, did you see a lady alone whose little boy looks like me?"

Sympathy is two hearts tugging at one load.
Charles Henry Parkhurst

*O youth, whose hope is high,
Who dost to Truth aspire
Whether thou live or die,
O look not back nor tire.*
—Robert Bridges

There is a perennial nobleness and even sacredness in work. Were he ever so benighted, forgetful of his high calling, there is always hope in a man that actually and earnestly works.—Carlyle

It was Autumn, and incessant
Piped the quails from shocks and sheaves,
And, like living coals, the apples
Burned among the withering leaves.—Longfellow

How bravely Autumn paints upon the sky
The gorgeous fame of Summer which is fled!—Thomas Hood



Not only is there an art in knowing a thing,
but also a certain art in teaching it.—Cicero

A budget is a plan that enables you to pay as you go— provided you don't go anywhere.

FOOD 7500
RENT 8000
TAXES 2500

I have made mistakes, but I have never made the mistake of claiming that I never made one.
—James Gordon Bennett



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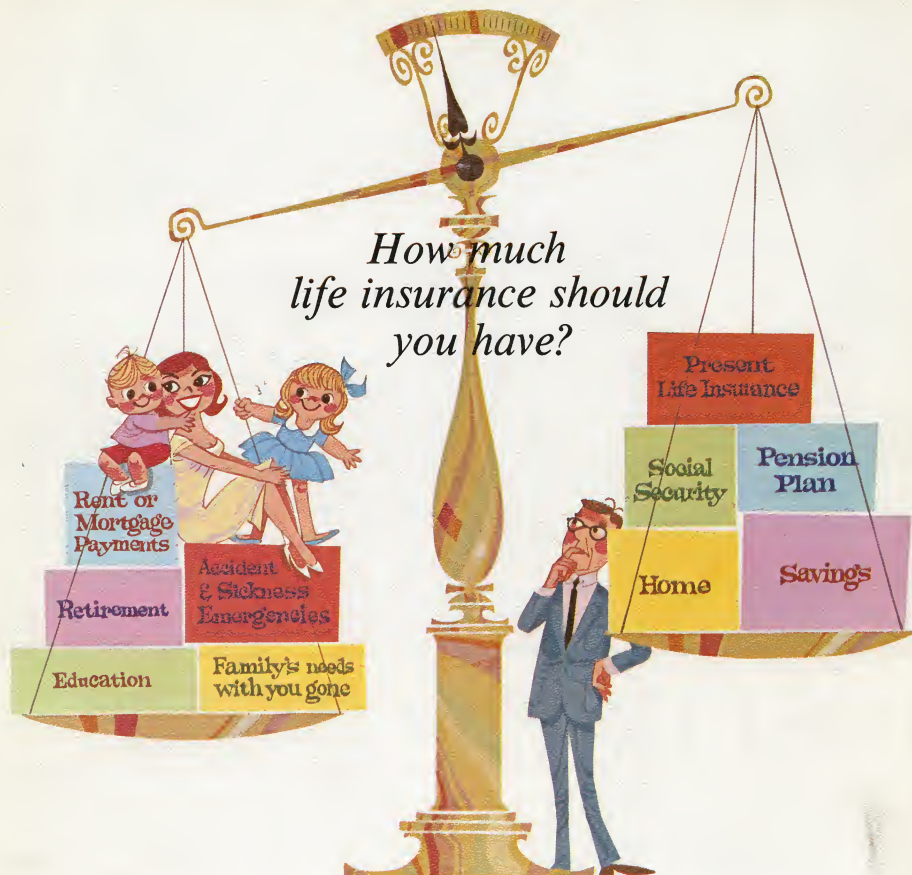
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